National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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Pro-Slavery.

THE TRACT SOCIETY AND SLAVERY.

EXPLANATORY AND VINDICATORY CIRCULAR FROM THE SECRETARIES.

To our endeared Fellow-workers, the Agents, Superintendents and Colporteurs of the American Tract Society.

BRETHREN BELOVED: There arise occasions when it is important for those engaged in a widely-expanded enterprise to enjoy a more full and free interchange of thought and affection than is possible by a brief and infrequent correspondence. The present divided state of the Christian mind as to the position our beloved institution should occupy upon one of the most difficult and exciting questions of the day seems to furnish such an occasion.

Most gladly would we, were it possible, call our hundreds of co-workers together in some quiet corner of the land, away from the noise and clamour of excited disputants, and, laying aside every question of discussion, cluster about the cross, and, looking up to the face of our redeeming Saviour, plead with one voice for a new baptism of the Divine Spirit to fit us for our great work. As we cannot enjoy this privilege, let us strive to bring our hearts and minds into unison by a common word of counsel and encouragement. Such is the aim of this letter, prepared especially for your information, in which you will see some of the reasons which have influenced the Executive in their recent action.

Learning a few weeks since that some of our fellow-labourers from different sections of our wide land would be in or near the city about the same time, it was thought desirable to secure a conference of such brethren at the Tract House. Accordingly, on the 18th, 19th and 20th of August, representatives from the New York, Boston, Rochester, Philadelphia, Charleston, New Orleans, St. Louis and Chicago fields, from half-a-dozen different denominations, held a most delightful meeting for consultation and devotion, the results of which we present, brethren, for your encouragement in your arduous work. If we shall succeed in conveying at all an adequate idea of the harmony and Christian affection which characterized our meeting, we are sure it will cheer your hearts.

The *first* theme discussed, and for some five hours, was Colportage—*its true idea, and the means of increasing its efficiency.*

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A *second* theme—the usefulness of the *American Messenger*, the *Child's Paper*, and the *Botschafter*—occupied for a time the attention of the Conference.

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A *third* theme now claimed the attention of the brethren convened, namely—the appropriate sphere of the Society as defined and limited by the Constitution.

This topic was examined fully and freely, each brother expressing his views at length, and without restraint; and, though coming from all sections of our country, and, of course, somewhat under local influences, to our surprise and joy, the conclusion reached by every mind was precisely the same. Nor yet should this appear strange, when we note the fact that the governing article of the Constitution is so explicit and unambiguous as to be capable of but one construction.

With that article before the eye, "the diffusion of the knowledge of our Lord Jesus Christ as the Redeemer of sinners" is seen to be *the object*, the aim, the design, the purpose, before the Society. To make known "Christ crucified," and by the power of this mighty truth "to promote the interests of vital godliness and sound morality," is the sum of our duty, and everything outside or beyond this one simple *object*, this one definite *aim*, is unauthorized by the Constitution. The American Tract Society is *not a Church, banded together to contend for the whole truth which its members might think important and its creed demand*, nor a combination of Churches to promulgate what as Churches they might agree in holding in common. Nor is it a Society banded together to publish upon any and every subject, nor even upon every subject in which its individual members may agree; but it is a combination of good men for a specified object, and that object unmistakably defined and strictly limited. "To diffuse a knowledge of Christ," we repeat, is that object. It cannot therefore be made an organ of any system of religious or moral reform, nor do aught else than "diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and promote the interests of vital godliness and sound morality."

But further, not only is the *object* of the Society thus restricted; with equal explicitness and emphasis does the Constitution define the *manner* in which it shall aim to accomplish that object.

The Society is forbidden by the organic law to publish any tract which is not "calculated to receive the approbation of all evangelical Christians." "The approbation," not of Churches, of sections, of parties, but of "Christians," of "evangelical Christians," of "all evangelical Christians," is an essential condition in its issues.

And this limitation is vital, inasmuch as the very existence of the Society depends upon the agreement of Christians in the character of its publications. Unlike a Church organization, which is bound together by an extended creed, forms of worship, frequent meetings, power of discipline, educational feeling, and denominational and ancestral attachments, and can therefore maintain its integrity in the midst of great diversity of opinion among its membership, the American Tract Society, without any of these bonds, continues to exist only by unanimity of thought and feeling among its friends.

Discussion and even sharp contention may work out good results in a compact and strong Church organization; but they work out disaster and death to a voluntary society of good men who are united to accomplish a definite object in a specified way, and who, in the very instrument which gives them existence as a society, are bound to hold in abeyance their diversities of opinion. To throw itself into the discussion of questions yet unsettled among evangelical Christians is to disregard, contemn and trample under foot the law which gives it being. It were fratricide and suicide in one act. Harmony—harmony in judgment, harmony in feeling, harmony in action—is the prerequisite to membership, the informing spirit of union, the controlling spirit of progress, nay, the very life-blood of existence to the Society. Hence the importance of these words in the Constitution, "the approbation of all evangelical Christians," and hence the necessity of securing that approbation. *To preach Christ in such manner as to secure the approval of all good men is the object and aim of the Society, as defined in the letter and spirit of the Constitution.*

Another point considered in the Conference was this: *Has the Executive, in the past history of the Society, understood the Constitution as thus definite in its object, and thus limited in the manner of pursuing that object?*

A brief examination convinced all that, from the beginning, the Executive had ever acted on this construction of the Constitution.

Of the large amount of religious literature issued by the American Tract Society, in thirty-two years, perhaps ninety-nine hundredths is directly in accordance with the great object—"to diffuse a knowledge of Christ crucified." But a fraction of its publications have been upon subjects which may be called collateral.

The Secretary in the publishing department, who, in counsel with others, drew the Constitution, and who has edited every publication ever issued by the Society, assured the meeting that the Executive had never issued book or tract except such as they expected would receive the approval of the great mass of evangelical Christian, and that such approval had been given for long terms of years, almost without exception; not that all treatises written on any subject would be thus acceptable, but what the Committee had selected and issued had proved to be so. Should the Committee err in judgment, and publish some treatise which evangelical Christians could not sanction, the spirit of the Constitution would compel them to suppress the issue.

This testimony, in connection with the character of the publications themselves, proves irrefutably the strict construction the Executive has ever given to the organic law.

With this exposition of the Constitution, sustained by the history of the Society from its origin, we are prepared, as was the Conference, to examine another question: *Should the Executive depart from its unvaried principle and practice, for the purpose of now giving a more distinct utterance on slavery?*

1. This is a serious question, and should have a careful consideration. A line of policy which for a third of a century has met the approval of almost all good men, and secured the evident favour of a merciful and gracious God, resulting in the conversion of many souls and the large extension of the kingdom of Christ, should not be inconsiderately broken up for an untried and, to say the least, a doubtful alternative. Discussions upon that subject are not promotive of harmony among even the best men in our day, nor is it a hopeful theme upon which to dwell where the salvation of the soul is the one object before the mind.

2. Does it not appear unreasonable to require this Society, restricted as it is, to attempt to give instructions upon a subject which the most faithful and pious minister from one section of our country would not deem it wise to attempt in a pulpit of another section of our country? Our friends should know and admit the truth that no publication of this Society, distinctly upon that subject, could find entrance to the South. No colporteur there could safely sell or give away such a treatise, in the present state of feeling on the subject. In this we simply state an incontrovertible fact.

3. It would seem a sad necessity for a Society whose sole object is "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality," to be compelled to spend its strength upon a theme, however important, confessedly collateral to the great object, while there are so many other channels for that discussion, and societies existing for that express purpose.

4. A departure from our line of action hitherto not only does not promise good, but surely involves far-reaching evil.

The issue of a single book upon that subject now would instantly array one-half of our friends against the other half; drive out of the whole South our nearly three hundred colporteurs, superintendents, and agents; exclude our labourers and volumes from the seven or eight millions in the South who are neither slaveholders nor responsible for the system; and effectually close up the ten thousand channels through which our other issues are now flowing, freighted with blessings to millions there.

This is not the working of fancy, excited by fear. We are not afraid to do right; but our fear is to do a vast and irreparable wrong to the basis of our union as a Society, and to souls perishing for the bread of life; and we know this result is certain, if we yield to the demands now so persistently urged.

Does some one, excited by his conception of the wrongs of slavery, and indignant at those who tolerate it, say, "Well, if the South is so sensitive and so unreasonable, let it go, let it go"? We think not so, brother. Our blessed Saviour spoke not so to our lost race when it was rushing madly away from him, "Let it go." The Holy Spirit said not so to our sinful souls during the long years of our effort to escape his saving influences. No, blessed forever be His name, he still followed us with winning calls, and at length sweetly subdued us by his long-suffering love. Should we not humbly imitate this divine example in our efforts to save others? So it seems to us. And we are afraid to adopt any other course. Is not the fear of doing wrong, the fear of the Lord and the beginning of wisdom?

But if the preceding reasons against a revolution in the practice of the Society were insufficient, or even without weight altogether, there is another argument absolutely unanswerable.

5. *The approbation of Christians over our country cannot be secured* to any publication upon that subject at the present.

Christians, evangelical Christians, the best Christians of the land, are at this moment in total disagreement upon almost every phase of the subject. Witness the argumentations in books, newspapers, pulpits and the forum, in the city and in the country, in the steamboat and rail-car, in the street and in the house, everywhere, and by all classes. Witness the nature and results of these discussions, in angry feelings, unhappy alienations, and broken friendships—in dissevered families and dismembered Churches. We do not cite these things to defend them. Nay, it is a disgrace to the intelligence and piety of the age that Christian men cannot discuss every subject affecting the cause of Christ calmly, dispassionately, affectionately. We do not cite them to show that slavery should not be discussed in fitting time and place, but simply to show—and this they do indubitably—that this Society should not plunge into the discussion.

The whole argument can be stated in a few words. The approval of evangelical Christians is an essential condition of all our issues; this approval cannot now be secured to any specific issue upon that subject; hence the Society cannot publish specifically upon the subject of slavery at the present.

We add this remark: this conclusion, based as it is upon the present state of opinion and feeling in the Church, is valid while that state continues. The day may come when evangelical Christians will agree substantially in their views on slavery, as they now do on other great questions once held in dispute, and when publications on this subject can be issued in conformity with the Constitution and with the hope of doing good.

One question alone—but this is a vital one—remains: *Did not the Society, at the last anniversary, with the Constitution and these facts before them, yet positively direct the Executive to go forward and publish on the subject of slavery, regardless of consequences?*

The brethren answered, We do not so understand the action, taken as a whole and construed consistently with itself. It contains no positive and peremptory order to publish, regardless of consequences. We ask you to consider the following suggestions with the resolutions before you.

The first four attempt to draw the line of discrimination between what the Society may and may not publish on the subject of slavery; the fourth expresses the opinion that, while its "political aspects" must be utterly avoided, certain "moral duties" and "moral evils and vices" growing out of it, can and ought to be discussed in a fraternal and Christian spirit. This is expressed as an opinion, not as an order. And then, lest this judgment of the Society should lead the Committee to adopt a course which might limit the range of the Society's usefulness and destroy its utility, by cutting off from the field of its operations a part of our land, the ninth resolution is added in the nature of *a guard or limitation.* "With great confidence in the wisdom of the Executive," the Society anticipates "that their action, in carrying out the principles contained in the previous resolutions, will be such as will tend to promote" its "widest and best usefulness throughout our whole country." That is, in brief, there is a certain thing which the Society think can and ought to be done, and it wishes the Committee to do it, unless the doing it would work great injury.

This is what the action, *taken as a whole*, seems to us to mean; this is what the Constitution demands, and what the Executive in good faith have striven to accomplish. Can any one believe that the Society mean to direct, or even advise, the Executive to go forward and publish on the subject of slavery, in disregard of providential indications, and at every risk, even though it should destroy the basis of its own being? Surely no one.

But if any mind doubts whether this is a fair construction of the Society's action, and claims that, in view of all the facts, the Society did direct the Executive to go forward and publish specifically upon certain aspects of slavery, let us grant it to such a mind, and admit that the Society gave specific instructions in *the then existing state of things.* This granted, we aver that a new state of things has arisen since the action of the Society, which renders it impossible to publish without a direct and palpable violation of our Constitution.

That disagreement of views upon this subject has existed all along among evangelical Christians there can be no doubt; but since May last, this disagreement among the friends of this Society has been amazingly developed. For the first time since the organization of the Society has there come up from one-half our land a unanimous and earnest remonstrance, from large and influential ecclesiastical bodies; from the religious press of every denomination; from agents, superintendents and colporteurs, and from numerous highly intelligent Christian gentlemen of every name, protesting that any publication, in the present state of opinion and feeling, would be regarded as a violation of our organic law, and actually and speedily disruptive of the union and harmony of the Society. Nor is this idle clamour. We have already lost some of our valued and long-tried labourers, and others insist, against our earnest entreaties, that they must retire from the work, as their way is hedged up and their usefulness destroyed by the suspicions already aroused.

We are not called upon to justify this state of things, but simply to state the facts for the consideration of all society-loving and soul-loving men.

In these circumstances, as developed since the anniversary, which neither the Society nor the Executive could have foreseen, however much members of either might have feared it, the Committee is placed in a new position, "fairly belonging to the new class of cases in which, owing to new complications or unforeseen circumstances, an agent may deviate from, or entirely suspend upon the instruction of his principal. There is a certain discretion of this kind that is legitimately and, we may say, necessarily reserved in almost every species of delegated trust. It is now certain that a different feeling exists upon this subject than was supposed by the Society when it framed its resolutions in May last." And it is absolutely certain that in carrying them out, on the strict construction above admitted, the approbation of evangelical Christians cannot be secured. Shall the Executive then go forward, and by so doing rend the Society into fragments, cut off from our efforts one-half of our sad destitutions, and drive the plough-share of division through our Constitution and across our wide land? or shall they, in accordance with the letter and spirit of that Constitution, and in accordance with their past history, press on in one great mission of preaching "Christ crucified"? Surely the latter is the path of duty.

Before leaving this topic, it is important to note that the Executive *have*, for thirty-two years, *been doing*, incidentally and substantially, though not in form, what the action of the Society seems to require.

"Moral duties" and "moral evils and vices," whether they arise from slavery or other institutions, good or bad, have been discussed in scores of publications and in thousands of copies for years past, and in the way thought to be most efficient for good. The "moral duties" of justice, humanity, chastity, reverence, veracity, temperance, and all others enjoined in the word of God, are continually enforced in our publications. The "moral evils and vices" of injustice, cruelty, licentiousness, profanity, lying, intemperance, and all others condemned in the word of God, are condemned in our publications, either in distinct treatises or by incidental remarks. How fully this is done, in the very order approved of God, finds an illustration in the "Family Bible," with notes edited and issued by the Society, and in many other works. There is great injustice, therefore, in the charge that the Executive suppress vital truth from fear. They have no fear in the discharge of duty; but, according to the Constitution under which they act, they publish the truth and the whole truth contemplated by the terms of that instrument which gives them being. The love of souls, the love of Christ, forbids any other course.

Such, brethren, was the conclusion reached by the Conference unanimously, after a discussion of some ten or twelve hours, and such, we confidently believe, will be the conclusion yet reached by all true and earnest friends of the Society. To them we leave the question, while we press forward in our heaven-blessed work.

WM. A. HALLOCK,
O. EASTMAN,
J. M. STEVENSON,
} Secretaries.

New York, Sept. 23, 1857.

Selections.

LETTER FROM THE PROTESTANTS OF FRANCE.

THE undersigned have been requested by the Protestant Christians of France to lay before their brethren in the United States the following appeal. The original document is in our possession. A copy of the appeal was sent to every Protestant Church in France. This, when signed by the officers of the Church, was returned to the Committee at Paris who had the matter in charge. When all the signatures had been obtained, the several copies of the address were bound in volumes, and these have been forwarded to the care of the subscribers. The signatures number *five thousand four hundred and forty-three.* They include the names of the Pastors, Elders, and Deacons of all the "*Reformed*" Churches of France; the Pastors and Elders of all the Evangelical Churches constituted upon the Augsburg Confession; and the Pastors and other officers of all the Independent Churches, *i. e.* those Congregational, Presbyteriam, Methodist and Baptist Churches that are independent of the State.

The undersigned have had no agency, not even by way of suggestion, in the preparation of this appeal, and are simply the selected agents of the Committee at Paris to bring it to the knowledge of American Christians. They respectfully request the editors of newspapers, both religious and secular, throughout the country, to aid in giving it the widest circulation.

ALBERT WOODRUFF, 44 Front street.
JOSEPH P. THOMPSON,
Pastor of the Broadway Tabernacle Church.

New York, Sept. 26, 1857.

The Protestant Christians of France to all their Brethren in the United States of America, Greeting and Peace through Jesus Christ.

BRETHREN: We come to you with a few words which we have so long held back that they weigh heavily upon our consciences. Yes, for a long time past—and we ought to have told you—we have followed you through the great and solemn crisis to which your country is a prey; we make your griefs and prayers our own. Forgive a silence which, had it continued, would, in our view, have become a want of faithfulness.

A question glowing with interest meets us whenever we turn our thoughts toward the other side of the Atlantic—a question upon which recent events have concentrated the attention of all Europe—a question, in fact, so nearly allied to the honour of Protestantism that we may no longer pass it by unnoticed. SLAVERY (is it necessary to name the word?)—this is the subject upon which we would now open our hearts to you.

Do we come before you as judges, as accusers? By no means. Our only aim is to make known to you our thoughts, our unanimous conviction, so as to encourage some, charitably to warn others, and openly to refute the calumnies brought against our common faith.

Do you know what language daily greets our ears? "Protestantism," they say, "and SLAVERY agree wonderfully well. In the United States this odious institution numbers many Christians among its advocates; they preach and pray in its behalf, they labour to extend its territory. And this slavery, for which they thus act, is the selling of families by retail; the breaking up of marriage; the yearly recruiting of the market with men, women, and children, picked one by one from the plantations of Virginia and Kentucky; it is, in short, a monstrous thing, not merely revolting to pious minds, but at variance with the first elements of humanity. Nevertheless, the Protestants of America accept this state of things; they deem it in accordance with the Gospel, and the Protestants of Europe undoubtedly think as they do, or they would have vented their feelings in one strong outcry of grief and disapprobation!"

Brethren, we must not give our enemies occasion for such language. As for us, we feel the necessity of proclaiming abroad that there is not among us one advocate of slavery. There is not among us one single Christian who has been able to reconcile with the law of love and holiness the right of possession in one man over another, the making merchandise of immortal beings, the barbarous breaking up of family ties, the suppression of marriage, the unavoidable increase of immoral relations.

We know that under the economy of the Old Testament—an economy which no longer exists—slavery as well as polygamy was tolerated; but tolerated with such restrictions that the law of Moses had almost suppressed it. We know that afterwards, at Rome and in Greece, the Apostles, brought face to face with slavery (and this slavery was widely different from yours, since everything in the laws of those heathen nations favoured emancipation)—the Apostles, we say, faithful in this to their principle of never interfering with the civil law, did not and could not pronounce a decree of legal abolition, since such a proclamation on their part would have rendered impossible the spiritual revolution for which they laboured, by transforming it into a social revolution. But we also know that at the same time they spread throughout the whole world fruitful principles, whose development must everywhere overthow that deplorable institution known under the name of slavery.

Do not imagine that we fix our thoughts upon a few exceptional cases of cruelty, or that we deny the kindness and gentleness of many a slaveholder. We say that, independently of the cruelty of some and the kindness of very many masters, slavery, such as it inevitably is, such as your laws and official declarations define it to be, is a most terrible calamity.

Do not think either that we pretend to exalt ourselves above you. Our own evils are great, and we may not be proud. Who knows whether, if situated as slaveholders are, we would not yield to the same influences?

Your difficulties are very great; not to make allowance for these would be unjust. Nothing short of Christian faith can triumph over them. But Faith will work miracles. Has it not, in spite of everything, already secured the abolition of English slavery? Victory with you will be much more difficult; it will also be much more illustrious. It lies in your power to render to the cause of the Gospel, to the cause of Protestantism, the most signal service they have received for ages.

Believe us, we feel for you, for your honour, for your country, a Christian jealousy. Your trials are our trials, and your success will be our success. *We* need to see *you* great and honoured. When we see the respect and admiration once commanded by the United States daily on the decrease; when we see their enemies lift up their heads, and joyfully point to the rock upon which, in their opinion, America will wreck its fortunes, we are seized with bitter grief. And what! shall so much of true liberty, so many noble examples, so many generous purposes, so many Christian deeds, disappear behind one monstrous scandal—the plans for the triumph of American slavery?

Scandal is the word! Our age, you may rest assured, will not bear with it. One can easily understand that States in which slavery already exists cannot rid themselves of it in a day; but to spread the leprosy into other Territories; systematically to plan the extension of the disease; to take the slavery of adjacent countries under one's protection; to affirm that the abolition of slavery in Cuba would be equivalent to a declaration of war—this is what no human conscience can reconcile itself to; this is what should be stigmatized without mercy!

To persist in this line of conduct would be to rush into ruin, to give a legitimate subject for triumph to whoever envies and deplores the gigantic prosperity of the United States, to whoever seeks for a pretext that will enable him to represent the advances of their liberal and Protestant flag as a misfortune.

Yo do not wish to give the enemies of the Gospel, the enemies of liberty, so sad a reason for rejoicing. You do not wish to grieve the Spirit of the Lord, nor abuse His forbearance.

God is aware of all the obstacles that lie in your path. He will not require of you more than you can do. Whatever He shall ask of you, He will give you strength to accomplish.

That the Christians of America should differ about the means, the time, and many other questions, nothing can be more warrantable. It is natural that those who are acquainted with all the difficulties of the case; who are involved in the question themselves, their families, and their property; that those who are called upon to make sacrifices, and who also can best judge of the dangers, should be very cautious, and slow to decide. Upon this one point alone do we entreat you to be unanimous. *The desire to bring about the abolition of slavery, the inflexible resolution not to permit its extension.*

It is to your Christian feelings that we appeal. We wish neither to provoke nor foment revolt. God forbid! This would be disregarding the spirit of the Gospel, that spirit which at the same time teaches the slaves obedience and the masters justice; that spirit which is gentleness and strength, perseverance and charity. God is witness that we love both masters and slaves. We desire the true welfare of both. We know that slavery is a terrible evil for both. When hearts shall be gained over, we will rest satisfied. Great evangelical revolutions proceed from within outward; they move first upon the conscience; they convert souls in order to transform societies.

And now, brethren, will it be in vain that we have opened our hearts to you? God knows. He knows also that it is from the very inmost recesses of our conscience that this universal cry goes forth which now reaches you.

Doubly united to you as Christians and as Frenchmen, can we err in sending you this utterance, whose sincerity you cannot suspect? Have we presumed too far in believing that this unanimous appeal from sister Churches would not be in vain cast into the scales where the destiny of American Christianity is now being weighed?

May the spirit of the God of Truth and of Love be with you in this fearful crisis, and rest upon you, your Churches, and your country!

YOUR AFFECTIONATE BRETHREN IN JESUS CHRIST.

June 1, 1857.

[*Here follow the signatures.*]

PRESIDENT BUCHANAN'S MYSTERY.

From The Boston Daily Advertiser.

OUR readers doubtless remember the very remarkable passage in the recent letter of President Buchanan to the New Haven memorialists, in which he declares that slavery existed in Kansas at the time the Kansas-Nebraska bill passed, and that it still exists there; remarking further that how this point "could ever have been seriously doubted *is a mystery.*" The following are the precise words of the letter:

"Slavery existed at that period, and still exists, in Kansas, under the Constitution of the United States. This point has at last been finally decided by the highest tribunal known to our laws. How it could have ever been seriously doubted is a mystery. If a confederation of sovereign States acquire a new territory at the expense of their common blood and treasure, surely one set of the partners can have no right to exclude the other from its enjoyment by prohibiting them from taking into it whatsoever is recognised to be property by the common Constitution. But when the people—the *bona fide* residents of such Territory—proceed to frame a State Constitution, then it is their right to decide the important question for themselves whether they will continue, modify or abolish slavery. To them, and to them alone, does this question belong, free from all foreign interference."

Here the President postpones the decision of the question of slavery or no slavery until the formation of the *State* Constitution.

It adds to the perplexity of the President's "mystery" to find only a year ago he avowed a very different theory himself. James Buchanan, the candidate, by no means held the same opinions which James Buchanan, the President, now holds. In his letter dated June 16, 1856, accepting the Democratic nomination for the Presidency, Mr. Buchanan said nothing of the actual existence of slavery in Kansas at that time. On the contrary, he said that the Kansas-Nebraska act left the people of a *Territory*, like those of a State, free to decide for themselves whether slavery should or should not exist within their limits. If it already existed there, the question was already solved. The following are the precise words of this letter of 1856.

"The recent legislation of Congress respecting domestic slavery, derived, as it has been, from the original and pure fountain of legitimate political power, the will of the majority, promises ere long to allay the dangerous excitement. This legislation is founded upon principles as ancient as free government itself, and, in accordance with them, has simply decreed that the people of a *Territory*, like those of a State, shall decide for themselves whether slavery shall or shall not exist within their limits.

"The Nebraska-Kansas act does no more than give the force of law to this elementary principle of self-government; declaring it to be 'the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United states.' This principle will surely not be controverted by any individual of any party professing devotion to popular government. Besides, how vain and illusory would any other principle prove in practice in regard to the Territories. This is apparent from the fact admitted by all, that, after a Territory shall have entered the Union and become a State, no constitutional power would then exist which could prevent it from either abolishing or establishing slavery, as the case may be, according to its sovereign will and pleasure."

But a most extraordinary increase of perplexity is added to the mystery by the Bangor *Evening News*, which quotes the sentiments publicly avowed by Mr. Buchanan, under his own signature, in 1819. He now says it is a "mystery" how it could *ever* have been doubted that slavery exists in all the public domain acquired by the common blood and treasure. But in 1819, as appears from the certified record contained in the Lancaster *Intelligencer* for that year, the subjoined preamble and resolutions were unanimously adopted at a public meeting held in that place, viz.:

"Whereas the people of this State, pursuing the maxims and animated by the beneficence of the great founder of Pennsylvania, first gave effect to the gradual abolition of slavery by a national act, which has not only rescued the unhappy and helpless African, within their territory, from the demoralising influence of slavery, but arm liorated his state and condition throughout Europe and America; and whereas it would illy comport with those humane and Christian efforts to be silent spectators when this great cause of humanity is about to be agitated in Congress, by fixing the destiny of the United States; therefore,

"Resolved, That the Representatives in Congress from this district be, and they are hereby, most earnestly requested to use their utmost endeavours, as members of the National Legislature, to prevent the existence of slavery in any of the Territories or new States which may be erected by Congress.

"Resolved (as the opinion of this meeting), That, as the Legislatures of this State will shortly be in session, it will be highly deserving of their wisdom and patriotism to take into their early and most serious consideration the propriety of instructing our representatives in the National Legislature to use their most zealous and strenuous exertions to inhibit the existence of slavery in any of the Territories or States which may hereafter be created by Congress; and that the members of the Assembly from this County be requested to embrace the earliest opportunity of bringing this subject before both Houses of the Legislature.

"Resolved, That, in the opinion of this meeting, the members of Congress who, at the last session, sustained the cause of justice, humanity and patriotism, in opposing the introduction of slavery into the State then endeavoured to be formed out of the Missouri Territory, are entitled to the warmest thanks of every friend of humanity.

"Resolved, That the proceedings of this meeting be published in the newspapers in this city. (Signed) JAMES HOPKINS,
WILLIAM JENKINS,
JAMES BUCHANAN.

"The foregoing resolutions, being read, were unanimously adopted; after which the meeting adjourned.

"WALTER FRANKLIN, Chairman.

"Attest: WM. JENKINS, Secretary."

The exact significance of the Eleusinian "mysteries" has been a fruitful theme for speculation; the "Mysteries of Paris" have been regarded as a popular work of fiction; we heard Mr. Benedict, at the rehearsal for Jenny Lind's first concert in Boston, alluding to a deficiency in the orchestra, make the awful remark, "It is a mystery there are no horns"; but of all perplexities, contradictions and obscurities, we think the President deserves the credit of having discovered the most singular: the "mystery" that anybody ever supposed that slavery was excluded from the Territories, when he himself, only forty years ago, concurred in requesting Congress to take care that it should never gain entrance therein.

From The Tribune.

The President, in his New Haven letter, is not content with thrusting the Dred Scott decision, with a great air of triumph, into the faces of his correspondents, as a judicial decision that slavery exists in Kansas under the Constitution of the United States. He must needs add, by way of comment, "How it ever could have been doubted is a mystery." By way of aiding to solve this mystery, and also by way of caution to the President, how he dances about too carelessly among the chickens, we beg to call his attention to the two following extracts from two speeches, one delivered by Mr. Douglas in 1850, the other by Mr. Cass in 1854—extracts which we find cited along with other matter bearing on this question in a very able speech delivered last winter by Mr. Washburn of Illinois.

Mr. Douglas, in 1850, thus expresses himself:

"But you say that we propose to prohibit by law your emigrating to the Territories with your property. We propose no such thing. We recognise your right, in common with our own, to emigrate to the Territories with your property, and there hold and enjoy it, in subordination to the laws you may find in force in the country. Those laws, in some respects, differ from our own, as the laws of the various States of this Union vary, on some points, from the laws of each other. Some species of property are excluded by law in most of the States, as well as Territories, as being unwise, immoral, or contrary to the principles of sound public policy. For instance, the banker is prohibited from emigrating to Minnesota, Oregon or California with his bank. The bank may be property by the laws of New York, but ceases to be so when taken into a State or Territory where banking is prohibited by the local law. So, ardent spirits, whiskey, brandy, all the intoxicating drinks, are recognised and protected as property in most of the States, if not in all of them; but *no citizen, whether from the North or South, can take this species of property with him, and hold, sell or use it at his pleasure in all the Territories, because it is prohibited by the local laws*—in Oregon by the statutes of the Territory, and in the Indian country by the acts of Congress. *Nor can a man go there and take and hold his slave, for the same reason.* These laws, and many others involving similar principles, are directed against no section and impair the rights of no State in the Union. They are laws against the introduction, sale and use of specific kinds of property, whether brought from the North or the South, or from foreign countries."

Mr. Cass (now, if we mistake not, Mr. Buchanan's Secretary of State, so late as 1854, was not less explicit:

"The second objection which I propose to consider, connected with this alleged seizure of the public domain, is that a Southern man cannot go there because he cannot take his property with him, and is thus excluded by peculiar considerations from his share of the common property.

"So far as this branch of the subject connects itself with slaves, regarded merely as property, it is certainly true that the necessity of leaving and of disposing of them may put the owners to inconvenience—to loss, indeed—a state of things incident to all emigration to distant regions; for there are many species of that property, which constitutes the common stock of society, that cannot be taken there. Some because they are prohibited by the laws of nature, as houses and farms; others because they are prohibited by the laws of man, as slaves, incorporated companies, monopolies, and many interdicted articles; and others, again, because they are prohibited by statistical laws, which regulate the transportation of property, and virtually confine much of it within certain limits, which it cannot overcome, in consequence of the expense attending distant removal; and among these latter articles are cattle, and much of the property which is every where to be found. The remedy in all these cases is the same, and is equally applicable to all classes of proprietors, whether living in Massachusetts, or New York, or South Carolina, and that is to convert all these various kinds of property into universal representative of value, money, and to take that to these new regions, where it will command whatever may be necessary to comfort or to prosperous enterprise. In all these instances the practical result is the same, and the same is the condition of equality."

"Such a principle would strike at independent and necessary legislation, at many police laws, at sanitary laws, and at laws for the protection of public and private morals. Ardent spirits, deadly poisons, implements of gaming, as well as various articles, doubtful foreign bank bills, among others, injurious to a prosperous condition of a new society, would be placed beyond the reach of legislative interdiction, whatever might be the wants or the wishes of the country upon the subject. For the constitutional right by which it is claimed that these species of property may be taken by the owners to the 'territory' of the United States cannot be controlled, if it exist, by the local Legislatures; for that might lead, and in many cases would lead, to the restriction of its value."

"And we are thus brought to this strange, practical result: that in all controversies relative to these prohibited articles, it is not the statute-book of the country where they are to be held which must be consulted to ascertain the rights of the parties, but the statute-books of other governments, whose citizens thus, in effect, bring their laws with them, and hold on to them."

Very likely it has been by the influence in part, at least, of these speeches—indeed, by the obvious reason of things—that the idea so mysterious to President Buchanan has become diffused through the country that slavery in the Territories, as well as in the States, is a thing dependent not upon the Constitution of the United States, but upon the local law. At all events, it is plain enough that as to this matter States and Territories stand upon precisely the same ground. If, as Mr. Buchanan says, slavery exists in Kansas under the Constitution of the United States, then, for the same reason, it must, under the Constitution of the United States, exist in Ohio, Massachusetts and New York. The argument is this: Whatever the Constitution of the United States recognises as property must be recognised as property wherever the Constitution is in force. Slaves being recognised as property by the Constitution of the United States, slavery exists in the Territories under that Constitution, and the Territorial Legislatures have no right to prohibit it. But if this is the fact with respect to the Territories and the Territorial Legislatures, it is equally the fact with respect to the States and the State Legislatures. The latter no more than the former have power to pass laws conflicting with the Federal Constitution. Does the President propose to send a standing army into New York, as well as into Kansas, to uphold this doctrine at the point of the bayonet?

GERRIT SMITH ON COMPENSATION.

From The Free Presbyterian.

AT the Compensation Emancipation Convention at Cleveland, the Rev. John Rankin denied the moral right of the slaveholder to compensation for his human chattels, but advocated the buying of them on the ground of mercy to the slaves. To this position Mr. Gerrit Smith is reported to have made the following response:

"GERRIT SMITH said—'I am astonished that my friend Rankin should deny the moral right of the slaveholder to demand and receive compensation for giving up his slaves. It is his right, his MORAL right, to demand a fair, just and honourable equivalent for giving up his slaves, and it is our duty to pay him generously for setting his slaves free. We have led him into the crime of slaveholding; we have encouraged and sustained him in it, and shared in the fruits of the crime. It is by our countenance and co-operation that four millions are now held as chattels, and are considered the property of their masters. Shall we ask them to give these slaves without paying them for their loss? We have shared the profits of slavery; shall we refuse to share in the loss occasioned by its abolition? I believe, before God and man, the slaveholder has a *moral right* to a fair and generous compensation at our hands.'"

If this gentleman's legs were as elastic as his principles, he would make the fortune of any circus manager who should be so fortunate as to secure his services. He would exhibit such specimens of "ground and lofty tumbling" as never before were witnessed in the ring. No man has more earnestly and constantly denounced slavery as piracy, and the slaveholder as a pirate, thief, and robber, than Gerrit Smith. This has been one of his hobbies, and he has always carried it to the length of denying that there could be any law for slavery. We might just as well, according to him, claim that there could be law for theft, adultery, sacrilege, or murder. In this opinion we have always agreed with Mr. Smith. Yet now he vaults at a single leap to the very extreme opposite of this doctrine, and boldly asserts the "*moral* right" of the slaveholder to pay for his slaves! What then, Mr. Smith, becomes of your doctrine of no law for slavery? If the slaveholder has a *moral* right to compensation for his slaves, he *must* have both a moral and, legal right to hold them. Men are justly entitled to legal protection in the enjoyment of every moral right, and the government which fails to afford that protection that far fails of its duty.

Mr. Smith's reason for asserting the *moral* right of the slaveholder to compensation is as unique as the doctrine itself. It is that we have led the slaveholder into his slaveholding, have encouraged him in it, and shared in its profits. Now, suppose these three assertions to be true, and what do they prove? Let us see. Mr. Smith and I, we will suppose, enter into a conspiracy to steal chickens. I encourage and aid him in the theft, but he gets all the chickens. After he has held them and their increase for years, I become convinced of the sin of the transaction, and call on Mr. Smith to restore the chickens to their rightful owners, who are still living. Mr. Smith demands of me, as the condition of so doing, that I shall pay him for the chickens, on the ground that I encouraged and assisted him to steal them! Now would not that be a beautifully impudent demand? He has enjoyed the profits of the theft, while I have shared only in its guilt and disgrace. He was the mover and instigator of the robbery, while I only acted as assistant. If the right belonged to either party to claim pay, it would be to me, and not to him. And yet his right to compensation for his stolen chickens would be as good in all points as the right of the slaveholder to an equivalent for his slaves. If we should ever enter into a conspiracy to steal, we shall try to find a partner who has better notions of moral right than Mr. Gerrit Smith.

But "we have shared in the profits of the crime," says Mr. Smith. Have we, indeed? Let us look at some of these profits. The first that presents itself is the privilege of paying a million of dollars annually to carry the mails for the slaveholders. Another fruit which the free States reap is the privilege of paying three-fourths of the public revenue, while two-thirds of it are disbursed to the slaveholders. Another profit to the North arising from slavery was the privilege of paying two hundred millions of dollars for the conquest of Mexican territory for the spread of slavery; fifty millions in the Florida war to catch a few runaway "niggers," among the Indians in the Everglades; we pay three cents a pound on sugar for the benefit of a little squad of slaveholding planters in Louisiana; thirty millions yearly to support an army and navy, the main use of which is to keep down negro insurrections, carry back fugitive slaves, crush out the rights of the free men of Kansas, fight the battles for the conquest of slave territory, &c., &c. These are some of the profits of slavery in which we of the North have shared; and this blessed privilege of paying millions on millions on millions yearly, for the sole benefit of the slaveholders, entitles these

children. But this privilege slavery denies them. Let them, then, if they have a heart to do so, marry others.

"It is said that my view of the matter stamps as concubinage or adultery the connections between slaves called marriage? Far be it from me to characterize those connections harshly. To expect that they should not be entered into is to expect quite too much from human nature in such circumstances. Nevertheless, to enter into them is contrary to the requirements of Christianity. The slaves, having no power to marry, can have no right to such relations and responsibilities as belong alone to marriage. The sin of the fugitive slaves in question is not in their marrying, now that they have the ability to marry, by having the disposal of their own persons. Their sin is in the past. It is in their having attempted relations and responsibilities which their enslavement made impossible. I doubt not that for this sin of these poor, benighted, outraged ones, the compassionate God will make every just allowance. But what shall be said of the sin of that system which denies marriage to its millions of victims, and, in such denial, exposes them to well-nigh irresistible temptations? And what shall be said of the sin of those who uphold the system? What shall be said of the guilty South, and of the guilty North? What, too, shall be said of the sin of the anti-slavery men, the great mass of whom defer to this system of law and dare not assail it as the most devilish outlaw? and who, instead of uprooting it without delay, waste the precious opportunity for doing so in the idle and fruitless plans for arresting the extension of slavery?"

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, OCTOBER 10, 1857.

CALL FOR A NORTHERN CONVENTION.

Whereas it must be obvious to all that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And whereas Slavery has now gained entire control over the three branches of our National Government, Executive, Judicial and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the Territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And whereas there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow-citizens of the Free States to meet in Convention, at Cleveland, Ohio, on WEDNESDAY and THURSDAY, October 28th and 29th, 1857, to consider the practicability, probability and expediency of a separation of the Free and Slave States, and to take such other measures as the condition of the times may require.

Maine.

John R. Banton,	Peter Libbey,
William Cushman,	Isaac J. Merrill,
J. B. Drew,	Peter L. Morrill,
John Hanscom,	John O. Parmer,
S. S. Henderson,	M. F. Whittier,
James Mountfort,	Sarah H. Southwick,
Newell A. Foster,	Caroline Foster,
Joseph P. Fessenden,	Elizabeth Mountfort,
Frank Wiggin,	Mary S. Mountfort,
Ashbel Chaplin,	Anne S. Mountfort,
Ansel S. Fitch,	Mary E. Lefavor.

New Hampshire.

A. Bronson Alcott,	R. K. Gould,
Alonzo Allen,	B. F. Hutchinson,
Benjamin Chase,	Geo. O. Paul,
Jehiel Claflin,	Jos. Philbrick,
P. B. Coggswell,	Nathaniel White,
John D. Norton,	R. W. Higgins,
Levi Pickard,	Nathaniel Esty,
Alonzo Knight,	Ethanan Winchester,
Solomon Clement,	Daniel Aldrich,
George P. Robinson,	Gaius Hall,
Thomas L. Kennard,	Lucy Rickard,
Wm. P. L. Badger,	Almira Allen,
George K. Smith,	Clarissa G. Olds,
James H. Swett,	Lucy M. Tilton,
John Mills,	E. S. Preston,
Samuel Ames,	Abby P. Browne,
Henry Gould,	Abby Alcott,
Wm. Boynton,	Sarah A. Higgins,
John K. Walker,	A. D. Tasker.

Vermont.

Alonzo Blair,	N. R. Johnston,
T. S. Bliss,	Cromwell Leonard,
W. H. H. Claflin,	Chauncey Richardson,
John Gilliss,	Joshua Ross,
William Hayward,	S. M. Seaver,
Thomas N. Bradley,	Parker McNiece,
Alonzo Blair,	John E. Palmer,
Reuben Perkins,	Samuel B. Nichols,
Milo Durfey, 2d,	L. G. Bigelow,
Samuel Robinson,	Rollin Bradley,
G. C. Hayward,	Wm. Weston,
D. F. Bolster,	T. Bigelow,
Benjamin Child,	Wm. Dow,
Asa Divoll,	Hannah Raymond,
Samuel Mills,	Jane D. Richardson.

Massachusetts.

William I Bowditch,	Elnathan Davis,
Thomas Earle,	Nathaniel Hall,
Chauncey Clarke,	Charles F. Hovey,
C. H. Codman,	John P. Jewett,
James N. Buffum,	Frank B. Sanborn,
Lewis Ford,	Hiram Brown, Jr.,
Micah H. Pool,	Newland M. Merritt,
Philip R. Merriam,	Ebenezer White,
Alvan Howes,	Rufus Rockwood,
Samuel Philbrick,	J. M. Wiley,
W. L. Burt,	J. Q. Adams,
D. R. Samson,	Samuel May, Jr.,
G. E. Child,	B. Carter,
Thomas Martin,	George H. Locke,
Thomas A. Chandler,	John Nesmith,
Charles Follen,	Henry Abbott,
George Atkinson,	Jonathan Buffum,
Richard Kingman,	David Tenny,
F. H. Dawes,	N. H. Whiting,
Joseph Merrill,	H. A. Philbrook,
W. F. Endicott,	D. W. Aldrich,
Richard Clap,	Arza Bardwell,
Ira Adams,	Wesley Barry,
William Spooner,	William Ashby,
Benjamin Snow, Jr.,	S. E. Bridgman,
P. S. Kimball,	Luther M. King,
Spencer Hodges,	Stillman Smith,
Calvin Grover,	Nathaniel Harlow,
Samuel Bent,	Samuel Johnson, Jr.,
John Sawin,	Amory L. Babcock,
B. L. Emerson,	Sylvester C. Fay,
Moses Wright,	Moses Sawin,
William Fearing,	Jefferson Church,
Calvin H. Young,	A. S. Currier,
John Cushing,	Wm. H. Knapp,
William Tower,	Charles C. Breck,
William B. Harrington,	Rebecca T. P. Collins,
Erastus Forbush,	Rosamond S. Pool,
Samuel Henry,	Nancy L. Howes,
Eli Cross,	Charlotte Roberts,
Urbane Hitchcock,	Fanny Staples,
Charles H. White,	Harriette M. Carlton,
Joseph Crafts,	Martha Clapp,
William Tucker,	Rebecca C. Trask,
Effingham L. Capron,	Mary Willey,
Caleb Capron,	Cynthia C. Pomeroy,
Alfred Wyman,	Mary May,
John K. Crane,	Frances H. Drake,
Noah Fifield,	Nancy H. Abbott,
C. W. Mellen (Rev.),	Sophia Fay,
Elias Richards,	Maria W. Chapman,
Elias Crocker,	Hannah C. Fifield.

Rhode Island.

J. C. Brown,	D. B. Harris,
Samuel B. Chase,	T. M. Hathaway,
John Helme Clarke,	A. R. Janes,
Duty Evans,	A. Parmenter,
Asa Fairbanks,	J. Towne,
E. H. Perry,	B. F. Lawton,
William Atkinson,	Samuel B. Chace,
Benjamin Cutler,	Jonathan Chase,
W. F. Pabodie,	William A. Sherman,
William Aplin,	James H. Chace,
Stephen W. Remington,	Jane Wilkinson,
Nathaniel Phillips,	Nancy Haswill,
Charles Aplin,	Elizabeth S. Weeks,
Josiah F. Everett,	Anna T. Fairbanks,
Samuel Whipple,	S. T. Janes,
Darius P. Lawton,	Elizabeth B. Chace,
Albert E. Macomber,	Dorcas Harmon.

Connecticut.

J. B. Barnes,	Philip Scarborough,
Eddy Harding,	Riley Stillman,
J. C. Hebard,	Geo. W. Walbridge,
Merrill Humphrey,	J. B. Whitcomb,
A Pettibone,	J. D. Wright,
Edwin Scarborough,	Albert Austin,
Perrin Scarborough,	Alexander Snow,
M. H. Williams,	W. Willman,
J. Kimball,	Maria S. Stetson,
Edward Allen,	M. E. Whitcomb,
Jonathan B. Bodwell,	F. N. Rust,
John H. Thompson,	Louisa Chapin,
Rollin O. Humphrey,	Elizabeth R. Goodwin,
H. N. Rust,	B. Chalenor,
Abel Camp,	E. J. Humphrey,
James Humphrey,	Caroline H. Camp,
Peter Curtiss,	Jason Barton.

New York.

James A. Burr,	O. Johnson,
William Henry Burr,	S. J. May,
J. F. Cleveland,	Isaac Post,
S. H. Gay,	Robert Owen,
H. W. Gilbert,	L. Wetmore,
S. B. Stone,	John Ketcham,
Andrew Pope,	Joseph Post,
Alfred Kinney,	Henry B. Lord,
George Myers,	David McCormick,
George Kirkland,	John Goodrich,
Herrold Webster,	George B. Vashon,
Calvin Brainerd,	John C. Porter,
John Wilbur,	Lewis Spaulding,
Henry Northup,	M. J. Smith,
Lewis Washburn,	Azariah Smith,
Francis M. Tobey,	Elias Smith,
Abel Thomas,	Thomas P. Nichols,
Richard Robbins,	James Boyle,
Levi West,	H. Morris Henry,
Levi Peet,	G. W. Benson,
Benjamin Philbrick,	Cornelius Bramhall,
Aaron M. Powell,	Valentine H. Hallock,
Augustus Angell,	Alson Brownson,
Townsend Powell,	L. L. Flower,
N. C. Hogeboom,	John Russell,
George Denning,	Elsie Smith,
Jacob Schultz,	Sarah Ann Dean,
S. G. Graff,	Thomas Cole,
Adin Morton,	Ira Comstock,
E. H. Scheuck,	R. R. Chapin,
A. D. Bradley,	Thomas Barrow,
D. H. Browne,	Oliver Coleman,
John H. Crane,	Lucy Brownson,
John P. Dickinson,	Margaret Dean,
John W. Lyon,	Sylvester C. Haynes,
William Hanford, Jr.,	Aaron Marsh,
Thomas Elliott,	Job Crapo,
H. Wilcox,	Elijah Moore,
Luke T. Merrill,	Miles B. Fenton,
George Cookingham,	Daniel Hitchings,
Mary Robbins,	J. K. Post,
Sophia Henry,	D. M. Anthony,
Caroline F. Putnam,	Thomas Hamilton,
Sallie Holley,	Jennie C. Post,
Mary B. Loines,	Susan B. Anthony,
Lizzie M. Powell,	Moses Tucker,
Deborah H. Macy,	Joseph A. Allen,
Eliza Ann Angell,	Alanson Thorpe,
Mary E. Van Buren,	Silas Town.

New Jersey.

A. G. Campbell,	Rowland Johnson,
William Coates,	Seth H. Leap,
J. B. Grimes,	Benjamin Rulon,
J. P. Hutchinson,	Thomas B. Thorn,
Samuel S. James,	Philip Woolton,
William Phillips,	Thomas Casperson,
George M. Ely,	Leonard Sparks,
Marcus Evarts,	Joseph Haines,
Francis Phillips,	Frances Leap,
Lucy Stone,	Anna M. Black,
Emmett Quinn,	Louisa K. Gaskill,
Thomas J. Black,	Anna E. Gaskill,
David R. Black,	Mary Anna Black.

Pennsylvania.

Caleb C. Hood,	John Tillinghast,
W. W. Justice,	W. W. Walker,
Edward Paramor,	Charles P. Walton,
J. M. McKim,	John Whitely,
Robert Purvis,	Thomas Whitson,
Lauchland McIntosh,	Robert Dickey,
E. P. Townsend,	John Jay Porter,
G. B. White,	Isaac Lardner,
Milo A. Townsend,	C. St. John,
Talbot Townsend,	Milton Ayres,
Lydia Irish,	Simon Barnard,
Elizabeth Townsend,	Nelson J. Benedict,
Henry Bowman,	A. P. Swarthout,
Henry Brosius,	Abner Haines,
Caleb Greenfield,	Mary E. Hood,
Eli Hambleton,	John H. Anderson,
Joseph Nixon,	A. R. McClure,
Joseph Brockway,	John Todd,
Orlando Beldon,	Joshua Carter,
John Fidler,	J. G. Thompson,
Jeremiah Brockway,	L. Thompson.

Delaware.

Samuel Page,	Milton Michener,
William H. Pennock,	S. D. Forbes.

Ohio.

Abraham Brooke,	William F. Parker,
John DeGraw,	F. J. Reeve,
Joseph Heighton,	M. R. Robinson,
Robert Hiller,	Zaphna Stone,
Chester Nash,	Joshua Whinery,
Ezra Brannin,	David Galbreath,
M. Wilson,	Darius L. Oviatt,
Elizabeth Wilson,	Jacob Millisack,
Sarah Otis Ernst,	Abraham Allen.

Michigan.

J. Carroll,	R. W. Melendy,
Edward Y. Cornell,	A. L. Power,
John E. Dey,	L. B. Russell,
Barton Durfee,	W. Weeks,
F. G. Hooker,	J. H. Woods,
Thomas Chandler,	Cyrus Fuller,
Richard Glazier,	Edwin Fuller,
Paul Geddes,	Lea W. Gauze.

Indiana.

A. H. Buckman,	Harris Jenniss,
I. M. Frost,	Lemuel S. Jones,
William Hayward,	Thomas B. Morse,
Jehu Hiatt,	T. T. Puckett,
John Jay,	John M. Thoruburgh,
B. G. Wright,	John S. Stafford.

Illinois.

Moses Bishop,	F. Hoover,
C. B. Campbell,	John Phinney,
A. J. Grover,	A. R. Russell,
T. C. Haywood,	John S. Stafford,
A. S. Hoadley,	B. G. Wright.

Wisconsin.

Alfred Aspinall,	D. H. Morgan,
Benjamin Bollard,	W. S. Ottman,
Lyman Brooks,	E. D. Phelps,
Joseph Doolittle,	Gilbert S. Skeel,
N. W. Martin,	J. M. Westover.

Iowa.

Elijah Bushby,	Lot Holmes,
Henry B. Clarke,	Edwin James,
J. P. Davis,	Benjamin D. Pierce,
O. Hambleton,	Edward Turner,
W. H. Hanna,	Cromwell Wilson.

Minnesota.

Benj. B. Beall,	H. M. Blakeslee,
A. E. Bemis,	J. Mortimer Hall,
N. M. Bemis,	P. Sherman,
O. C. Blakeslee,	Otis R. Spurr,
Henry Blakeslee,	J. M. Vining.

☞ More than 6,400 names have been received.

NOTE. The unexpectedly large number of signatures to this call renders it impossible to print more than a few names from each State. It is evident that, by more systematic effort, the number might have been increased ten fold. As it is, however, it is not known that any Convention in the United States was ever summoned by so large a number of persons.

Committee of Arrangements.

THOS. WENTWORTH HIGGINSON, WENDELL PHILLIPS,
F. W. BIRD, DANIEL MANN,
WILLIAM LLOYD GARRISON.
JOSEPH A. HOWLAND, *Secretary.*

THE TRACT SOCIETY AND SLAVERY.

IT has been common to deride the Abolitionists for their want of "success." "How many slaves have you emancipated?" cry the opposers, in the religious and political factions of the present day, as they did ten years, and twenty years, ago. But all this time, these much ridiculed persons have been following the counsel of the old proverb—*Make haste slowly.* They see no prospect of advantage in erecting the superstructure before the foundation is finished, and they labour steadily on in the old work of laying a foundation of truth in the hearts of the people. Their method, as it has been from the beginning, is to declare the principles upon which the right of every man to freedom is founded, and to apply those principles, without fear or favour, to such men as deny or oppose, and to such institutions, in Church and State, as strive to counteract them; and—when this truth is met, as it has constantly been, either by the attempt at evasion or the offer of compromise—refuting the one and refusing the other, to reaffirm the same great fundamental truth, and urge anew the same direct and pointed application.

The truth thus assiduously planted and watered has sprung up and brought forth fruit; not so much as we expected while we yet hoped that the Churches and the clergy would turn against slavery—not so much as seemed probable before we found the language of piety systematically used, first to conceal and then to defend the most detestable wickedness—yet more than any one to whom this state of things was known would have ventured to anticipate. We see the gratifying evidence of this change in every branch of the business, politics, religion and literature of the country; but no circumstance gives more marked indication of how great the change is than the position of the American Tract Society, standing as a criminal before the bar of public opinion, driven from its successive lines of policy—first of contemptuous indifference, inability to see, while absorbed in its *great* work, so small a thing as the American slave—next of sanctimonious silence—and lastly of sophistical evasion, garnished with pious generalities—and obliged to give an answer, in form, to the question, which can no longer be ignored, or slighted, or evaded, Are you guilty, or not guilty? The plea of the Society to this question, and its printed defence, now lie before us.

We, at last, have gained the advantage for which our eminent ancestor, Job, vainly wished, in his well-known controversy. Our enemy *has* written a book, an autobiography, in which, in indelible ink, he has shown himself passing through all the gradations of sanctimonious tergiversation to direct falsehood, and finally resting his claim on that basis. On the first page, under the Pro-Slavery head, will be found an "Explanatory and Vindicatory Circular," signed by the three Secretaries of the Tract Society, and unanimously agreed to, after a conference of ten or twelve hours with some dear brethren from Charleston, New Orleans, St. Louis and other places, "for consultation and devotion," from which we shall make good the condensed statement above.

The Secretaries tell us, in this document, that the American Tract Society is not a Church, nor a combination of Churches. Nobody has ever asserted or implied that it is such; but the point in which it *resembles* a Church, and to which it may be held by the obligation of acting on its own originally avowed principles, is its assumption of a purpose "*to promote the interests of vital godliness and sound morality*"; and its present action in regard to slavery and slaveholders is as directly, and palpably, a violation of that principle as would be that of a Church which should insist upon retaining, as a respected and beloved Christian brother, one who not only *had* committed theft, adultery and murder, but who avowed his purpose to live still in the practice of them, and to shoot whoever should reprove him therefor, and to resist Church discipline and excommunication for the same.

The corner-stone of the defence thus put forth by the Reverend Secretaries (Wm. A. Hallock, O. Eastman, and J. M. Stevenson) is the following statement, which, beginning with a truth, slides easily, and as if by repetition of the same thing in different words, into another and a very different statement, which is *not* true. And the dropping of the single word which makes the difference between the two statements, *and which makes the second statement answer their purpose, while the first palpably does not* (however it might be charitably ascribed to greenness, or haste, or want of accurate mental training, in a freshman writing his first "composition"), can be reasonably attributed, under the circumstances detailed by the hoary-headed Jenkinsons who wrote it, only to a deliberate purpose that their readers should take the second statement, upon which they then proceed to found an argument, as synonymous with the first. This double-barrelled sentence is as follows:

"The Society is forbidden by the organic law to publish any tract which is not 'calculated to receive the approbation of all evangelical Christians.' 'The approbation,' not of Churches, of sections, of parties, but of 'Christians,' of 'evangelical Christians,' of 'all evangelical Christians,' is an essential condition in its issues."

A little lower, the false idea contained in the second of the above sentences is repeated, enforced by italic letters, thus:

"*To preach Christ in such manner as to secure the approval of all good men is the object and aim of the Society, as defined in the letter and spirit of the Constitution.*"

Now, it requires no great amount of mental acuteness to see that the things which actually "receive the approbation" of the mass of people, good, bad and indifferent, who call themselves Evangelical Christians, may be very different from things which, by *conforming to an acknowledged standard*, are "CALCULATED" to receive that approbation. Half the people who are cheated by the pious words and devout aspect of the Tract Society out of their good opinions and their cash are competent to make this distinction, and would make it, in a case in which they felt caution or scrutiny to be needful. The trouble is that their foregone conclusion of the perfect reliableness of those long-faced men prevents caution and scrutiny by seeming to render them unnecessary. In business and politics, they know that "eminent gravity" may coëxist with much wickedness; in the Church, they assume it necessarily to imply eminent sanctity.

The distinction between what the Tract Society's rule *is* and what its Secretaries falsely *assert* it to be, in the document now under examination (after falsely *implying* the same thing in a great many previous documents), is, as we have said, easy and plain.

If one of the many intemperate members of Evangelical Churches should go to these Reverend Secretaries, and gravely ask that the tracts against intemperance might be expunged from the catalogue and removed from the depositories of the Society, because they failed to "receive the approbation" of himself and ten thousand other wine-bibbing church-members, the Secretaries would as gravely reply that it was so much the worse for him and his associates in the request; that however distasteful such tracts might be to him as a tippler, they were "CALCULATED" to receive his approbation by their conformity to those rules of "vital godliness and sound morality" which he professed to take for his guide when he joined the Church, and to which, and not to the subsequent lapses and the consequent depraved tastes and habits of unworthy church-members, the Tract Society had pledged itself to conform its publications; and they might appropriately add that the question really at issue was, not whether he, and such as he, should be suffered to interfere with the publication of tracts rebuking sin, but whether, under the circumstances, he and they should be suffered any longer to claim the standing of Evangelical Christians!

If one of the many ministers of "Evangelical Churches" who make themselves nuisances to those around them by the excessive chewing and smoking of tobacco should demand the suppression of the tracts on that subject, and try to enforce his demand by pointing out to the Reverend Secretaries the very words of the "organic law," showing that "*the approbation*" there spoken of must be the approbation "of ALL Evangelical Christians," those sagacious gentlemen would be at no loss for a reply; they would not need a conference, interspersed with devotional exercises, for ten or twelve hours, with dear brethren from the tobacco-growing region; in a moment, in the twinkling of an eye, they would jointly and severally put their forefingers upon the words in "the organic law" next preceding those quoted by the Evangelical tobacconist, and then prove to him that the tracts in question were undoubtedly "CALCULATED to receive the approbation" alike of Evangelical Christians and decent, cleanly members of a civilized community, and that his disapprobation impeached far rather his own soundness than that of the tracts he complained of.

We cannot, within the limits of a single article, take up even all the salient points in a document so saturated with misrepresentation and error as this letter of the Secretaries. But its perversion of pious talk to an impious purpose is so prominent here, and has been so characteristic a feature in all the documents issued from the Tract House in relation to this subject, that this, at least, must be spoken of. All the tender language of religious emotion, all the cherished images and associations which cluster around the "Evangelical" system, and which are consecrated, in the hearts of those who receive it, by connection with their own converse with their God, their Redeemer and their Sanctifier, are here deliberately chosen and used in aid of American slavery; in a persistent attempt to represent the advocates of that infamous system as Christians, and its indefinite continuance where now planted, and its indefinite extension into new regions, as having no concern with "the interests of vital godliness and sound morality." We select a few out of many specimens.

Suppose, worthy unregenerate reader, you were to form the wish that the agents, officers and labourers of the Tract Society might henceforth never say or do anything against slavery! How would you express it? This is the way in which the three pious Secretaries express it!

"Most gladly would we, were it possible, call our hundreds of co-workers together in some quiet corner of the land, away from the noise and clamour of excited disputants, and, laying aside every question of discussion, cluster about the cross, and, looking up to the face of our redeeming Saviour, plead with one voice for a new baptism of the Divine Spirit to fit us for our great work."

How would you express the idea that slavery as it now exists in the South, as it is practised by Col. Netherland and defended by Parson Brownlow, is not detrimental to "the interests of vital godliness and sound morality"? This is the way in which the three pious Secretaries express it!

"It would seem a sad necessity for a Society whose sole object is 'to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality,' to be compelled to spend its strength upon a theme, however important, confessedly collateral to the great object, while there are so many other channels for that discussion, and societies existing for that express purpose."

What do you think of the apostolic injunction—"FIRST pure, *then* peaceable"? This is what the three pious Secretaries think of it!

"A departure from our line of action hitherto not only does not promise good, but surely involves far-reaching evil.

"The issue of a single book upon that subject now would instantly array one-half our friends against the other half; drive out of the whole South our nearly three hundred colporteurs, superintendents, and agents; exclude our labourers and volumes from the seven or eight millions in the South who are neither slaveholders nor responsible for the system; and effectually close up the ten thousand channels through which our other issues are now flowing freighted with blessings to millions there.

"This is not the working of fancy, excited by fear. We are not afraid to do right; but our fear is to do a vast and irreparable wrong to the basis of our union as a Society, and to souls perishing for the bread of life; and we know this result is certain, if we yield to the demands now so persistently urged."

What should you say of a proposition that the Tract Society should dispense with the contributions of the South rather than connive at its sins? This is what the three pious Secretaries say of it!

"Does some one, excited by the conception of the wrongs of slavery, and indignant at those who tolerate it, say, 'Well, if the South is so sensitive and so unreasonable, let it go, let it go'? We think not so, brother. Our blessed Saviour spoke not so to our lost race when it was rushing madly away from him, 'Let it go.' The Holy Spirit said not so to our sinful souls during the long years of our effort to escape his saving influences. No, blessed forever be His name, he still followed us with winning calls, and at length sweetly subdued us by his long-suffering love. Should we not humbly imitate this divine example in our efforts to save others? So it seems to us. And we are afraid to adopt any other course. Is not the fear of doing wrong the fear of the Lord and the beginning of wisdom?"

If you wished to tell a lie so enormous as that the Tract Society has, all along, been publishing tracts against slavery (pardon the discourtesy, unregenerate reader; this is only a supposition, as far as *you* are concerned), how would you do it? This is the way the three pious Secretaries do it!

"Before leaving this topic, it is important to note that the Executive *have*, for thirty-two years, *been doing*, incidentally and substantially, though not in form, what the action of the Society seems to require.

"'Moral duties' and 'moral evils and vices,' whether they arise from slavery or other institutions, good or bad, have been discussed in scores of publications and in thousands of copies for years past, and in the way thought to be most efficient for good. The 'moral duties' of justice, humanity, chastity, reverence, veracity, temperance, and all others enjoined in the word of God, are continually enforced in our publications. The 'moral evils and vices' of injustice, cruelty, licentiousness, profanity, lying, intemperance, and all others condemned in the word of God, are condemned in our publications, either in distinct treatises or by incidental remarks. How fully this is done, in the very order approved of God, finds an illustration in the 'Family Bible,' with notes edited and issued by the Society, and in many other works. There is great injustice, therefore, in the charge that the Executive suppress vital truth from fear. They have no fear in the discharge of duty; but, according to the Constitution under which they act, they publish the truth and the whole truth contemplated by the terms of that instrument which gives them being. The love of souls, the love of Christ, forbids any other course."

The great body of the "religious press" (so called) upholds the Tract Society and the Secretaries in the positions thus taken. The much smaller division of that body which claims to hold reformatory ground is so very moderate in its demands in behalf of the slave, so easily satisfied with *any* concession from the other side, and so heartily disposed to meet compromise more than half way, that it may profitably occupy our attention in another article.

ARTFUL DODGING.

From The Independent of October 1st.

A MORAL STEREOSCOPE.

It is a well-known fact in optics that an object seen by only one eye is always somewhat distorted, in consequence of the divergence of the visual rays. If the same object be looked at by the right eye and the left eye alternately, this distortion will of course be alternately upon opposite sides. In the stereoscope a duplicate of the object is provided, so that each lens is fixed upon a copy of the same picture. When the eyes are applied to the two object glasses, in reality two pictures are looked upon at once; but the transverse rays meeting in a common focus present but one picture, and this in its true proportions—the obliquities of vision in the two eyes being mutually cancelled.

It happened to us last week to gain a view of *The Independent* through a moral stereoscope; and the effect was so striking that we have concluded to give our readers the use of the instrument. For some time past the *Puritan Recorder* has been taking a most oblique, distorted, cross-eyed view of the *Theology* of this journal. It has denied our Orthodoxy, because we hold that Christ, who died to redeem us from sin, came also to preach "deliverance to the captives." At the same time THE NATIONAL ANTI-SLAVERY STANDARD, which is as much of an authority on the slavery question as the *Puritan* is in theology, has been looking cross-eyed at our anti-slavery position. It has denied us the credit of sincerity in our anti-slavery views because we hold the same theology with Drs. Blagden and Nehemiah Adams. Last week these two journals were received at this office on the same day; and on placing them side by side the following effect was produced:

Puritan, Sept. 24.	Standard, Sept. 26.
"*The Independent*, having plead for *exalting the secular humanities to the silencing of the doctrines of the cross*, has marked out for itself a course of *silence* touching them" (*i. e.* those doctrines).	"How can we have any faith in the *anti-slavery professions* of a journal whose moral sense is so low that it accounts the *open advocacy of slavery* from the Scriptures as *less revolting and less culpable than an error in theology.*"

The *Puritan* cannot conceive of a theology which has any possible relation to "secular humanities." THE STANDARD cannot conceive of an opposition to slavery which has any connection with an evangelical theology. Side by side these distortions neutralize each other, and *The Independent* appears in its true position; earnest at once for a sound theology and for sound reform; ready to defend the *doctrines* of the cross, and ready also to *apply* those doctrines to all the sins and woes of our fallen humanity.

Thus the lenses of our divergent critics are brought to one focus.

Very adroitly done, certainly! If the "Patent-Safe" man would learn a new trick, we commend him to the Artful Dodger of *The Independent* for instruction. From such an expert there is no telling how much he might learn in a very short course of lessons.

And yet how shallow is the trick when you discover, as you easily may on a moment's reflection, how it is performed! The stereoscope will indeed correct the "obliquities of vision" in the manner described, provided your pictures are duplicates; but if you have two pictures of the same person, each differing from the other in size, attitude and colour, the result will of course be confusion and distortion. Suppose, for example, you put before one of the object glasses a picture of a bald-headed man with a clean shaved face, and before the other a picture of the *same man* in a wig and false whiskers; you have, to be sure, *two* pictures of *one* person, but "the transverse rays meeting in a common focus" will be likely to reveal a figure not very flattering to the vanity of the subject. The man who should be thrown into a paroxysm of self-complacency by such a picture of himself would of course be set down for a dunce. And yet it is of exactly such a portrait of itself that *The Independent* is so enamoured! Before one of the object glasses of its "moral stereoscope" it has placed the picture taken by the *Puritan Recorder*, and before the other that taken by THE STANDARD; the one representing it in its theological costume and attitude, and the other showing it as it appeared when, with an anti-slavery smirk on its face, it threw its arms lovingly around the necks of two noted apologists and champions of slavery. The jumble of these two widely different portraits in the "moral stereoscope" it affects to regard as a capital likeness—a neutralization of conflicting distortions—a revelation not of deformity, but of positive beauty!

Well, if *The Independent* can feed its self-complacency in contemplating such a portrait of itself, it is welcome to do so; but we must be allowed to protest against the scandalous untruths conveyed in the two following sentences of the above article, viz.:

"It [THE STANDARD] has denied us the credit of sincerity in our anti-slavery views, *because we hold the same theology with Dr. Blagden and Nehemiah Adams.*"

"THE STANDARD cannot conceive of an opposition to slavery which has any connection with an evangelical theology."

These statements are utterly untrue, and we call upon *The Independent* to retract them. Whether they were ignorantly or deliberately made, let the reader judge for himself after carefully reading the paragraph upon which they are ostensibly founded. Here is what we said:

"*The Independent* is accredited by thousands of honest and generally intelligent persons as a sound and reliable anti-slavery journal, and it really does publish much against slavery that is adapted to enlighten the public mind and exert a healthful moral influence; but it often stultifies itself and wounds the cause of freedom by recognising as Christians and Christian ministers the most inveterate and persistent champions of bondage—the very men, in fact, who have taken the lead in debauching the conscience and deadening the moral sense of the North, and thus preparing her to aid in the enforcement of the Fugitive Slave law and to submit unresistingly to all the demands of the Slave Oligarchy. There is not in all the South a more inveterate defender of slavery from the Bible than the Rev. Dr. Blagden, the pastor of the Old South Church in Boston. That Church lately selected a colleague for Dr. Blagden, and a Council was called to install him. Prof. Park of Andover, an anti-slavery man after the fashion of *The Independent*, saw in the pro-slavery character of Dr. Blagden and the Church that sustains him no reason for refusing to officiate as the preacher for the occasion, and he accordingly delivered a sermon upon a standing topic of theology, containing not a word distasteful to the cotton piety of Boston. If Dr. Blagden, instead of defending slavery out of the Scriptures, had avowed the faith of Channing, would Prof. Park have consented to appear as preacher at the installation of his colleague? If he had done so, would not New England Orthodoxy have prepared for his head her heaviest bolts of indignation? Would he not have been charged with treachery to the Orthodox faith in giving countenance to a pernicious and damnable heresy? But Dr. Blagden and others like him, being sound upon all the points of the evangelical creed, are permitted to defend the atrocious system of slavery, torturing for the least their ecclesiastical standing. Prof. Park can sit in the same Council with Dr. Blagden and South-Side Adams, and *The Independent*, in speaking of its proceedings, can talk of the one as "the accomplished and beloved senior pastor" of the Old South, and of the performance of the other as showing "those fine points of intellectual and moral beauty which are the charm of his religious writings." This pious billing and cooing with the advocates of slavery by *The Independent* is eminently disgusting. How can we have any faith in the anti-slavery professions of a journal whose moral sense is so low that it accounts the open advocacy of slavery from the Scriptures as less revolting and less culpable than an error in theology?"

How was it possible for *The Independent* HONESTLY to declare that it found in the above paragraph even the shadow of a foundation for the statements that THE STANDARD impeached the sincerity of its anti-slavery professions "because it holds the same theology with Dr. Blagden and Nehemiah Adams," and that we "cannot conceive of an opposition to slavery which has any connection with an evangelical theology"? The ground of our impeachment of that journal is stated with such distinctness, one would think, as to preclude all chance of mistake. We avowed our conviction of its unsoundness and our distrust of its sincerity, not because of its agreement *in theology* with evangelical pro-slavery men, but because it "often stultifies itself and wounds the cause of freedom *by recognising as Christians and Christian ministers the most inveterate champions of bondage*," and because "its moral sense is so low that it accounts the open advocacy of slavery from the Scriptures as less revolting and less culpable than an error in theology." Why does *The Independent*, instead of pleading manfully to the issue thus distinctly presented, play the part of an Artful Dodger by attributing to us a sentiment which we never expressed or entertained? Why did it not give its readers an opportunity to see our brief paragraph and to judge for themselves of its import?

The effort of *The Independent* to make its theology a cover for its lack of anti-slavery consistency and fidelity is alike cowardly and dishonourable. Thousands of the best Abolitionists in this country are Calvinists of such a type of strictness that even the *Puritan Recorder* would not attempt to impeach their soundness. Two at least of the members of the Executive Committee of the American Anti-Slavery Society hold the evangelical faith, and the whole body of Old School Covenanters are known to be Calvinists of the strictest sort. The opposition of the Covenanters to slavery has quite as much "connection with an evangelical theology" as that of *The Independent*, and they can testify whether we and those who cooperate with us have failed to appreciate and acknowledge *their* anti-slavery consistency and fidelity. The example of these sturdy adherents to an evangelical theology is a proof that there is nothing in that theology which requires *The Independent* to stultify itself by recognising slaveholders and their apologists and defenders as Christians. We have never, under any circumstances, assailed that faith, or impeached any man's anti-slavery fidelity because he held it. We seek in good faith the cooperation of men of every sect and denomination, and neither in the principles or modes of operation of the Society we represent is there anything repugnant to the views of evangelical men as such. Love of the evangelical faith, therefore, does not require *The Independent* to dishonour itself by extending the hand of religious fellowship to the clerical champions of slavery and the lower law. It may become a thorough Abolitionist and imitate the noble example of the Covenanters without abandoning its orthodoxy.

THE LEMMON CASE.

THIS case, which is, in fact, one of the State of Virginia against the State of New York, though brought in the name of Jonathan Lemmon against Louis Napoleon, is, and has been, for the past week, before a full bench of the Supreme Court of this State, now sitting in this city. It is argued on behalf of the Slave State by Mr. O'Conor, and for the Free State by Messrs. Evarts, Blunt and Culver. At the opening of the case Mr. Jay appeared, as *amicus curiæ*, and moved the Court that the case be dismissed, inasmuch as the plaintiffs, the Lemmons, really had no interest at stake, they having been fully remunerated for the loss of their slaves by a public subscription. Whether the Court, after hearing argument, shall decide the case in accordance with this suggestion of Mr. Jay's, it is, of course, impossible to tell; but it will be, we think, a thing to be greatly regretted should they do so. It seems to us very desirable that the Supreme Court of this State

black men, saying, "Why don't you move out of the way?" Watson said, "We have as much right to walk in the streets as you have." Upon this a companion of the accused struck the second black. Watson at once caught hold of him and held him down. As he was doing this, some person came behind him and stabbed him in the right side. A lad, named Cook, identified the prisoner as being the man who inflicted the stab. He heard him call the complainant "a black son of ——," and then stab him with a knife. A woman named Jones also spoke to having heard the prisoner boast "I have given the nigger enough," and that he would do for the niggers. Mr. Libney, surgeon, who was the medical attendant in the case, was called to prove the severe nature of the wound. It ran to a depth of about three inches. Had it taken a straight direction, it would have penetrated the lungs. The accused denied that he was the man who inflicted the wound, and he called several witnesses. Their evidence failed to disprove the charge, and the magistrates sent him for trial.

ANTI-SLAVERY IN VERMONT.

SECOND REPORT OF REV. N. R. JOHNSTON.

DEAR FRIEND MAY: In my last I gave an account of our meeting at Barre. I should have said that, at that place, I found a clergyman who is a non-voting Abolitionist—a regular comeouter, who refuses to strike hands with the oppressor. It did me good to meet with such a man. Clergymen of this shade of anti-slavery are very few and far between in Vermont. May their shadow never grow less!

From Barre we went to Northfield, a large and thriving place on the Central Railroad, and where we had a large meeting. With the exception of the editor of the *Northfield Messenger*, a Methodist paper, with whom I had formed some acquaintance previously, and who was careful to keep at that end of the house most remote from the stand, all were strangers to us. Notwithstanding the fact that the most radical anti-slavery was preached, much interest was manifested, and, at the close of the lectures, two gentlemen came forward to give us the right hand of friendship and fellowship, and kindly offered us their hospitality. One was a "Radical (Gerrit Smith) Abolitionist"; the other a Garrisonian, and as zealous an Abolitionist as I have found. Be assured that W. H. H. Claflin is sowing good seed in Northfield.

Our next meeting was at Waitsfield, where there is a large anti-slavery population. Here a Wesleyan clergyman had made effort to get up a good meeting, and it was large and somewhat enthusiastic. The people here are prepared for more light. With the exception of a few Covenanters in the vicinity, they are all voters, either Republicans or Spooner men. The Wesleyan clergyman, a talented and active man, is a zealous advocate of the Spooner theory, and is diligent in propagating it. I hope to return there and give them a full sermon on the true anti-slavery gospel.

In my former letter I made allusion to a gentleman who attended our meeting at Barre and who urged me to lecture at his place, Plainfield; and I promised that you should hear more from him again. Well, according to promise, he met me at Montpelier to convey me out to his village. On the way I learned that he is a Methodist and a Republican voter, but very much dissatisfied with the position of both his Church and his party. He would have the Church North cut off the slaveholders from her fellowship, but he does not see it his duty to come out from them. He is much dissatisfied that the Republican party does not take far higher ground, and he even subscribes to our disunion theory, but cannot see that he is under obligation to practise it as an individual. He cannot see how he can abandon the ballot-box and do good. Alas! that good men cannot see that there is ten-fold more good done, in the end, by an open and decided refusal to do an act implying complicity with sin than by any course of policy which compromises the truth and right. And why cannot men see that the moral power of a refusal to strike hands with the slaveholder is vastly more potent for ultimate reform than ten thousand ballots? This good Methodist brother, who was certainly as honest as he knew how to be [*Query:* Would it not be more correct to say, As he thought it wise to be?—S. M.], took me to the Methodist parsonage, taking for granted, no doubt, that the minister, who had recently moved into it, would be interested in the meeting and would give me the right hand of friendship, if not of fellowship. The clergyman walked with me to the meeting, and, on our way, remarked that he did not see what good could be done now by anti-slavery meetings and lectures. He thought the people of Vermont were all anti-slavery, and that no new light could be thrown upon the subject. Of course I allowed him to enjoy his opinion, but remembered his words, and, in the introduction of my lecture, attempted to demonstrate that there is a call, a pressing demand, for more light and more agitation; and in doing this, I endeavoured to show the guilt of those who are in fellowship with the Government and with pro-slavery Churches. Of course this would be no sugared pill for my clerical friend, who, as soon as the lecture was over, rose to take exceptions to some of my positions, manifesting both excitement and passion. After a very brief reply, I adjourned the meeting; whereupon my friend who had been active in getting up the meeting, and who had evidently been listening to his minister with mingled pain and indignation, "entered the lists" with him, defending my positions with great power and tact, so that I had nothing to do but stand by and enjoy the combat. Accompanying the clergyman to the parsonage, and continuing the argument, he drove him from every position he assumed, triumphantly defending the most radical views presented in the lecture. Of course I was pleased and was willing to conceal my delight at seeing the parson get a good drubbing by one of his own parishioners. But, alas! I fear the influence of an erroneous and time-serving clergy will tend much to counteract the good which might otherwise be done in Plainfield. My good friend there was very anxious that another meeting should be held, and that Miss Watkins could be at it. He feared, however, that the influence of the parson would be so great that he could not succeed in getting it up. He promised to write to me if the way were open for it; but as yet I have not heard from him. When will good men think and act for themselves, and refuse to be led and gagged by the clergy, who fear to be leaders in that direction which leads to unpopularity? How easy for a clergyman in Vermont to be a Republican, and advocate the low type of anti-slavery embodied in that platform, when the great mass of intelligent and religious citizens here are Republican? Moreover, what is Methodism worth if it will not bear the truth? And what is the value of party, or even of the Government, if it cannot bear measurement by the law of justice and the Supreme standard? Yours, for the slave. N. R. J.

LETTER FROM A. K. FOSTER.

MIDDLEBURY, O., Sept. 25, 1857.

To the Editors of The National Anti-Slavery Standard.

THE Western campaign in Ohio, so bravely opened at Alliance, continues to sweep as bravely onward. The success of our meetings, in their numerous attendance, in their enthusiasm and in the trifling amount of out-spoken opposition to our principles and measures, is the more gratifying because not anticipated.

I attribute this success, in great measure, to the disappointment of the more anti-slavery portion of the Republicans in the results of the Republican administration in this State, for the two last years. They have learned by experience that the party of their adoption, which they believed to be anti-slavery in its spirit and intentions, has done no more for the slave or for the protection of the coloured or white population of Ohio than did the old Whigs and Democrats. Under the administration of the latter, the infamous Black laws were all swept away, except the constitutional provision denying the coloured man the right of suffrage. This it was confidently believed by great numbers of those who voted the Republican ticket would be removed under Republican rule. But they have been deceived. The coloured man is still disfranchised, fugitive slaves are seized and carried off with scarcely a show of opposition, or shot down in Cincinati, and their murderers, unarrested, walk the streets to day. Ohio citizens are insulted and outraged by the minions of the Slave Power; and when these vampyres are arrested by State authority and put in prison, they are directly set at large and the State officers imprisoned in their stead.

Facts, such as these, staring the deluded voters in the face, have taught them what they could not be made to feel by our preaching—namely, that they could not obtain good by doing evil, promote liberty by engaging to serve slavery, make liberty national while they allowed slavery to be sectional.

Hence, our lecturers, instead of encountering the opposition which was apprehended from the influence of this whilom *ignis fatuus*, are filled with joy that the spell is broken, and that again the inquiry is eagerly put, "What shall we do to be saved from the outrages of the Slave Power and the sin of slavery?" New fields, formerly closed against us, are now open, and the call is for light, more light.

Were our present force of lecturers, colporteurs, missionaries and heralds multiplied ten-fold, we should not be able to answer the demands of the hour. The proposition is as clear to me as that of any in mathematics, that, could the means be put into our hands, before another Presidential campaign should occur, we should fill the entire North with such a flood of light that the system of darkness would skulk forever from the North, and then, of necessity, speedily perish.

But who will furnish the means? Reader, which do you prefer, freedom, full, glorious, for soul and body, wherever you stand, North or South, in Kansas or in New England, or the degrading, servile condition which is yours and mine to-day? If your answer is "liberty," that answer will be given in deeds, not words. You will *do* something. If you cannot aid us by replenishing our exhausted treasury, by scattering our tracts judiciously, or by giving your time in other various services, then you will set yourself to work out the problem through some other channel. You will not remain inactive. He who is not already a slave in his inmost soul, places liberty above ease, or honour, or houses, or lands, or father, or mother, or husband, or wife, or children; for without liberty, these are valueless. To the work, then, scorning all other considerations till we shall be free ourselves by striking off the chains of our slaves. For the conflict,

A. K. FOSTER.

From our Boston Correspondent.

NO. CCXV.

THE ARGUMENT.—The Correspondent querieth as to solvency—He complimenteth The Standard and discourseth of the tints of the times—He quoteth facts—He is politico-economical and treateth of usurers—His Defence of the same—His account of the Meeting on Bank Suspension—His views of Banking—The pressure in Boston—The failure of Lawrence & Stone—An Anti-Slavery Curse fulfilling—Politics at a discount when money is at a premium—Indifferency as to Banks and Gardner—Preferences of the Correspondent—Investment in The Traveller—The natural prey of the Know Nothings—A Lecture on Natural History and conclusion, &c., &c.

BOSTON, Oct. 5, 1857.

HAVE you stopped payment yet? It seems to be so common a matter now, and to be done by such unlikely people, that one doesn't know whom to believe in. I believe, however, that you have never been very much *extended* in your business, so I am the rather inclined to trust in your solvency. Seventeen years is a very good old age for a house, and one that has stood so long may be regarded as founded on a rock—I wish it were upon a pocket full of them! I suppose the times are the only thing that you hear about now-a-days. If one should take the advice of Lady Macbeth to her respectable husband, and, "to beguile the time, look like the time," I know he would look most confoundedly *blue*. It is quite the opposite of the statement of the poet Campbell in these parts. It is not Distance

"That robes the landscape in its azure hue";

for the nearer you are to the spot, the bluer everything looks. If one had the instrument Lord Byron speaks of in one of his poems as having been invented

"To measure the intensity of *blue*,"

the neighbourhood of Wall street and State street would be just the place to try it in.

It has been a terrible time to all persons whose means, like Antonio's, "are in supposition." Plenty of Shylocks there are, everywhere, all ready to lend their moneys on bonds, the satisfaction of which would be next to taking a pound of flesh next their heart. At any rate, they could not be satisfied without copious *bleeding*. Happy they who will have any of the circulating medium left after the operation. But many of these Christian Israelites have fallen into their own nets, and found themselves tripped up by the very snares they had laid for other people. If men will buy notes at from two-and-a-half to five per cent. a month, they have to insure themselves, and not unfrequently have the pleasure of settling with themselves a handsome average of loss. I have heard of speculators in this line who have ten, thirty, sixty thousand dollars of "failed paper" on their hands, which, one would think, must devour up the profits of many a paying operation. Indeed, two months ago almost anybody that had money to lend would have looked upon it as placed in perfect security if invested in the paper of half-a-dozen men who have lately become bankrupt. I do not undertake to condemn the selling of money at the highest price that can be got for it as essentially immoral. I suppose gold and silver are articles of commerce as well as iron or lead, and their marketable values are equally dependent on the operation of the laws of trade. But when men speculate in prime necessaries, whether of life or of trade, they must not look for much sympathy from the common herd should they happen to make a failure.

There was an attempt last week to induce our banks to imitate the example of those of Philadelphia and farther South; but it met with a cold reception. The failure of Messrs. Lawrence & Stone, long regarded as one of the strongest and most prosperous firms in the country, and the consequent embarrassment of many men of well-reputed substance, struck terror to men's minds, and they seemed to think that the end of the world was at hand. So they that had money to pay thought it a good time to induce a general bankruptcy, under the cover of which their own might lie hid. The foxes thought that they could prevail upon all the rest of their species to decaudate themselves, so that the loss they had met with in the trap they had fallen into might be lost in one tailless uniformity. But the other foxes were more foxy than they, and they took possession of the meeting and resolved that they would not part with their brushes excepting in the last extremity. The question seemed simply to be whether solvent men should commit an act of bankruptcy because it would be a convenience or a shield to insolvent ones. There is enough of the good old New England pecuniary honesty to make a stand against any such proposition as this, and the Meeting which was called to recommend the stopping of payment by the banks ended in an almost unanimous protest against any such thing being done. And there seems to be no reason why Banks as well as individuals should not pay their debts and keep their promises as long as they can.

I believe this financial storm has visited us, as yet, more lightly than any of the other great commercial cities. Failures have not been very many, nor very unlooked for in most cases. That of Messrs. Lawrence & Stone, the senior partner in which is the youngest and last surviving brother of the rich Lawrence family, was the most unexpected. It had been whispered, to be sure, that that house was in peril, and had only been saved by a forced levy on several of the wealthiest of Our First Men. Everybody took it for granted, however, that sufficient shoulders had been put to their wheel and that it had been helped out of the slough. But either the assistance talked of was not forthcoming in the time of need, or, great as it was, it was not sufficient, for the house came down on Thursday, overthrowing and endangering many worthy people in its fall. But the aggregate of failures, in number or amount, I should judge to be much less, absolutely and relatively, than those in New York and Philadelphia. There have been enough, however, and suffering and misery enough flowing from them. It seems as if the curse which Wendell Phillips imprecated in Faneuil Hall upon Milk street (where dry-goods men most do congregate), when told that a large number of the men there had offered their services to the U. S. Marshal to help carry back Sims—"May Bankruptcy light upon their ledgers!"—was going to be fulfilled. And, doubtless, it has been as to many of them.

The financial panic has almost extinguished politics. Nobody talks, or seems to care, about Gardner or Banks, and the success of either will make but a trifling sensation. I have all along had firm faith in the luck and skill of his Excellency, that they would be sufficient to keep him in the saddle, now that he fairly bestrides it. The *Ins* always have a great advantage over the Outs, and there is nobody who understands his advantages or can make a better use of them than our present admirable Chief Magistrate. But I am assured on the authority of observing men who hate Banks quite as much as they do Gardner, that his chances are now altogether the best. But it is altogether likely that the Governor has some high trump-card held back in his hand, which may change the complexion of the game when he plays it out. He had managed one thing very well. You know *The Traveller* swallowed up *The Atlas* and *The Telegraph*, which were strong Republican papers, with the understanding that it was to be more Republican than both of them put together. Well, having thus got those two papers out of the way, and having employed Mr. Bowles to give it a taint of blackguardism, it has now got rid of him and shifted around to the support of Gardner. To be sure, it is said that it did not turn this summerset without being paid for its thus turning its back upon itself. A handsome sum of money—for these times—is named as the consideration for this circumgyration. It would have been too despicable if it had done it for nothing. But I imagine it was the worst investment the Know-Nothings ever made.

The Republicans still appear to have been created as the natural prey of the Know-Nothings. There never was an arrangement so convenient to that branch of these latter which support Banks—or rather which first nominated him—as the one the former have made with them. They run about, like the roast pigs in Cockayne, with knives and forks sticking in them, crying "Come eat me! Come eat me!" And the Know-Nothings, to do them justice, if they know nothing else, understand perfectly well how to comply with this hospitable urgency. You see that there never was a coalition so completely on one side as this one—at least, since the Constitution of the United States was made. Formerly, coalitions were made between two distinct parties. The coalition might be good or might be bad; but there were the two parties which made it, and nobody could pretend to belong to both at the same time. That was the way in which the Free-Soilers and Democrats overthrew the dynasty of the Whigs. But now a man can be both Republican and Know-Nothing, and be acknowledged by the birds in virtue of his wings, and by the beasts because of his body, and have the privilege of both species, instead of being driven from both as his prototype, the bat, was. Of course, with such advantages, it would be odd if the Know-Nothings did not manage to have the best cut of everything that comes along. But I can pursue this study of Natural History no further. It would be interesting to comparative anatomists, doubtless; but they must wait for the rest of it until a more convenient season. D. Y.

WE have received from an esteemed correspondent in Philadelphia, WILLIAM STILL, a long and entertaining letter giving an account of a public meeting held there recently by the coloured people to welcome home one of their number, who has been absent, for several years, in California. It would give us pleasure to find a place for such a communication, notwithstanding the interest in it must necessarily be personal and local, rather than general, as our coloured friends have so few channels through which to communicate publicly with themselves or others. But the length of the letter and the crowded state of our columns compel us to lay it aside, though in any case we should hesitate to publish it, as the writer thinks it worth while to devote a considerable portion of it to the factious and impertinent conduct of a person who seized upon the occasion to vilify and abuse the Abolitionists. The person referred to is, we believe, somewhat notorious in Philadelphia, chiefly for insolence of this sort, whenever he can find an audience tolerant enough to listen to his blatant abuse; but out of Philadelphia he is, we presume, totally unknown, and neither there nor anywhere else has he any influence that makes what he may say of the slightest consequence. He is merely an ignorant and saucy fellow, who does not know enough to know what a nuisance he is, and who will never be got rid of except by the aid of a policeman, or else by being taken by some stout brother, who don't mind a dirty job, who will tumble him out of doors, and put him in terror of a drubbing if he ever shows himself again near such premises. To put the creature's name in the newspaper is only to gratify his inordinate vanity, and to insure his appearance at the very next anti-slavery meeting, to bawl people deaf with his insufferable impertinence. Emerson used to characterize these plagues of Abolitionists, of whom there were several, years ago, in Boston, as the "fleas of Conventions." This Philadelphia man is one of that sort, but with a forty-vermin power as compared to the Boston kind. The way to deal with him, our correspondent may be assured, is not to make him, by name, the subject of newspaper comment, and therefore we think it best not to publish the letter.

The meeting, as we said before, was to do honour to a returned Californian. The greeting extended to him was warm and hearty, and the following resolutions were unanimously passed:

Whereas, in consideration of the faithful services of Mr. WILLIAM H. NEWBY, of California, in advocating the cause of the oppressed, not only by his able correspondence and active participation in public meetings, but also by his more comprehensive labours as one of the Editors of the *Mirror of the Times*, published in San Francisco; therefore,

Resolved, That the citizens of Philadelphia heartily welcome him home, after an absence of ten years from their midst.

Resolved, That his friends and well-wishers in Philadelphia have learned with great pleasure and satisfaction that he has been made choice of, by the French Consul General, to fill the responsible office of private secretary to his Honour in Hayti.

Resolved, That while we are not ignorant of the fact that it will be Mr. Newby's chief business and duty to look after the interest and affairs of the government that appointed him, nevertheless we feel assured that the cause of the American bondman or the disfranchised nominally free coloured man, either South or North, will not be forgotten by him during his mission in a foreign land.

Summary.

Miss Florence Nightingale is now staying at Malvern, and is under hydropathic treatment.

BY THE UNDERGROUND RAILROAD.—A bright-looking, intelligent mulatto, who said he was the coachman to Gov. Henry A. Wise, of Virginia, reached this city last night, and took his departure for the Queen's dominions, on the steamer, this forenoon.—*Oswego Times, 26th ult.*

LECTURE ON CONGRESS.—The Rev. M. D. Conway, late of Washington City, now of Cincinnati, proposes to lecture on Washington—its Congressmen, clergy, lobby-members, etc., etc. The theme is one likely to "open rich," and Mr. Conway is able to handle it like a master.—*Tribune.*

A SWISS SETTLEMENL.—We learn that a company of Swiss have just bought a tract of 20,000 acres of land just below Connelton, in this State, and intend to settle upon it, having a town for the transaction of their business, near the centre, on the bank of the river, and dividing the remainder of the tract into farms.—*Indianapolis Sentinel, 1st inst.*

Prof. Agassiz of Harvard University has been offered by Louis Napoleon the Professorship of Paleontology at the Museum of Natural History in Paris, made vacant by the death of M. d'Orbigney. The flattering offer has been declined, however, Prof. Agassiz being unwilling to sever the ties which bind him to the United States.

The distinguished Hungarian patriot, Kossuth, delivered a lecture at Glasgow on the 7th ult., "on the origin and plan of the organic structure of modern Europe." There was a large attendance, presided over by Mr. Buchanan, M.P. In the course of the evening Governor Kossuth introduced his two sons to the meeting; this was their first appearance in public.

ONE OF THE REASONS.—During the May anniversaries in New York, the following dialogue was overheard between two of the newsboys:

"I say, Jimmy, what is the meaning of so many preachers being here altogether?"

"Why," answered Jim, "they always meets here once a year to exchange sermons with each other."

A New York journal compares the publisher of a newspaper to a farmer who should sell his wheat on credit, and no more than a single bushel to any one person; the payment of a year's subscription is of the same importance to a publisher as the payment for the bushel of wheat would be to the farmer. The harder the times, the more entire is our dependence on the payment of these small yearly subscriptions.

COLOUR AMONG THE DOCTORS.—The term of the Berkshire Medical College in Pittsfield has just closed, with a double course of Lectures on Physiology from Dr. Ainsworth of Boston. The Faculty, with commendable liberality, graduated two *coloured* students, whom they had educated gratuitously for the Colonization Society for Liberia. The graduating class, however, was thinned in consequence of it, and one of the professors, Dr. Dalton of New York, resigned his professional chair.

CHEAP SUGAR.—The speculators who attempt to buy up the sugar markets are failing in all quarters, and there is a prospect of a large crop at home and abroad. Mr. Walsh, in his Paris letter of August 6, to *The N. Y. Journal of Commerce*, says: "Sugar is falling; the beet-root factories will supply this year 240,000,000 pounds. The Isle of Bourbon will produce 120,000,000 pounds; the French West Indies will probably send 100,000,000 pounds. Altogether the supply will exceed the demand in France."

DISOBEDIENT SERVANTS.—*Stonington*, Conn., Sept. 28, 1857.—Two chattels personal, a mother and daughter, owned by Mr. Champlin, a native and former resident of this neck of land, who has made a fortune in Kentucky, and spends the Summer here with his family, absconded on Saturday last. They have not written yet, but it is supposed they are now in Canada. This is a severe pecuniary blow to Mr. C., but a no less severe one to his pride, for he had openly boasted of owning his help, and defied any Abolitionist to entice them away from him. Alas! such is the locomotive propensity of patriarchal servants.—*Cor. N. Y. Tribune.*

STAMPEDE OF NEGROES.—Quite a stampede of negroes occurred on Sunday night last from the neighbourhood of Washington, in this county, and we are informed that as many as seventeen made their escape into Ohio. They were immediately pursued by a party made up on both sides of the river, and, on an attempt being made to capture one of the negroes belonging to Mr. Wm. Nelson, he made battle and cut and dangerously wounded two men named Pose Waldron and Wm. P. Dare. The negro was finally overcome by the party and brought back to this side of the river, where he is now safe in jail, but the two wounded men are said to be in a very critical situation, and doubts are expressed whether either of them can recover. The rest of the negroes are yet at large.—*Maysville (Ky.) Eagle.*

A FACETIOUS OLD GENTLEMAN.—There is an odd fellow, named Ralph Farnham, down in New Hampshire, who is one hundred and one years old. A strong effort was made to induce him to be present at the recent Bunker Hill celebration in Boston, he having taken a part in the battle. He declined going, on account of the distance, and when his son, *a lad* of sixty or seventy years, proposed to accompany him, he replied, if he went, he didn't want to be bothered with the *care of children*. He says he does not remember of ever being sick, but believes he had a fever, or something, eighty or ninety years ago!

[The old gentleman must be a relative of the lady who, in expressing her regret at the loss of a daughter, at the tender age of seventy-five years, said, "I always thought I should never be able to raise that child!"]

THE PROFITS OF THE SLAVE TRADE.—A letter published in a London paper says that at Lagos, the greatest slave market in Africa, the supply of slaves is obtained by the king from the Jaboo country, where all prisoners of war are considered as slaves. The price paid by him is a roll of tobacco for two, the cost of the tobacco being from 25 to 30 dollars. The dealer pays the king about 60 dollars for each slave—a young and well-grown man bringing $75, while an inferior "piece of goods" brings from 30 to 40 dollars. The writer states that in 1854 the cost of importation to Havana was computed at about $75 each, and that they brought in that city about $1,000 each, while in Brazil they would bring only $500. He furnished a tabular statement, showing that 800 slaves in Havana realized above $800,000—the expenses being computed at $63,075, and the clear profit at $736,925.

DANGERS TO THE SOUTH.—The Columbia (S. C.) *Times*, in common with several other Southern journals, is commenting very severely on the conduct of two citizens of South Carolina, Mr. Perry and Mr. Memminger, who have recently sent their sons to be educated at the North. Mr. Perry resents this attempted interference with his personal and domestic affairs, but the *Times* rebukes him with increased severity for being so untrue to the South. It thus illustrates the danger to Southern institutions of such conduct as that of Mr. Perry:

"A highly respectable and wealthy planter, in an adjoining district, sent one of his sons, an intelligent youth, to a Northern school to be educated. After remaining some years, he took a religious turn—studied divinity, and was admitted to orders in the Episcopal Church. At his father's death, which took place some time after, so thoroughly had the young man's mind been fascinated by his Northern preceptors and associates, that it was with the utmost difficulty he could be prevented from manumitting the negroes that fell to him from his father's estate. He now resides altogether at the North, alienated from the society, if not the affections, of every member of his family. Numerous similar instances have occurred, showing the danger of sending Southern youths to be educated at Northern schools."

POLITICS AND RELIGION.—The *Journal of Commerce* is responsible for the following paragraph:

"Vermont, in proportion to its population, is, if we mistake not, the most thoroughly Black Republican of any State in the Union. 'Only about one-fifth of the people on the average attend upon evangelical worship' on the Sabbath. Abolitionism is rampant."

This rule ought to work both ways, and we suppose the *Journal* will abide by its results whenever tried. The vote of the Five Points of New York at the last Presidential election stood as follows:

Buchanan	574
Fremont	16

Sham Democracy is rampant at the Five Points, and the people there don't go to meeting at all! Will it not do to offset Vermont with the Five Points?—*National Era.*

JOYFUL MEETING OF OLD ACQUAINTANCES.—Herr Driesbach, the lion tamer, who, a few years ago, retired from the menagerie business and devoted himself to farming in Wisconsin, has lately visited his old companions, the lions, tigers and leopards, at Dubuque, Iowa, where the menagerie containing them was stopping. The meeting was quite affecting. We copy a portion of the account:

"The lioness, which was a particular favourite, caught sight of him, and her eyes beamed pleasure, while her tail wagged a glad recognition. On his coming up to her, she appeared frantic with joy; and when he spoke to her and presented his face to the cage, she kissed him, and placed her paw in his hand with the air of intense affection. Indeed, while he was in her presence she could not control herself, but would lick his hands while he attempted to pat her, roll over, reach out her paws to him, and then press her nose between the bars as though she would like to have had a closer presence. The other animals were equally affectionate."

ATTEMPT OF A MASTER TO RECAPTURE A LIBERATED SLAVE.—As Lieutenant Holland and Officer Hazen, of the police, were returning from Covington, between seven and eight o'clock on Saturday evening, they saw a number of men on the landing in possession of a negro, whom they accused of having stolen a carpet sack. The officers, contrary to the disposition of the white men, took the negro into custody, and placed him in the Hammond street station-house, but, after keeping him there some time, no one appeared against him, and he was discharged. The negro says he has been a slave, and travelled about the country a great deal with his master a resident of Kentucky, who, a number of weeks since, left him at the Dumas House as a servant, telling him he was at liberty. On Saturday evening, however, the master, with several other persons, the negro asserts, came to him, and, seizing upon him, endeavoured to return him into slavery by carrying him across the river, in which they would have been successful had not the officers interfered. The negro, we understand, has since left the city, fearing he may be again placed in bondage.—*Cincinnati Commercial, Sept. 28.*

ARRIVAL OF COOLIES IN CUBA.—Since my last, we have had two cargoes of Chinese, amounting in the aggregate to 700, brought under the French flag. They were purchased immediately by the Positiva, at a remunerative price. These, with four reported landings of bozales on the northern coast, will be quite an increase of labourers for the planters. Notwithstanding the stringent orders recently issued against the slave trade, and the constant cruising of the Spanish marine off the coast, not a single capture worth mentioning has been made. Gangs of twenty or more have been taken from several cargoes, just to show the English Government that negroes could be introduced, and to save the elastic conscience of the Lieutenant-Governor of Partido.

The rewards offered by the dealers are so very heavy that very few of our officials can resist the temptation of becoming rich suddenly. The greatest number are landed in the vicinity of Sagua la Grande and Trinidad, so that by the time the spies of the English Government have sent their information to Havana, and the facts are laid before the Captain-General, all evidences of the landing have been entirely effaced. The most disgraceful feature in the matter is that our vessels and countrymen are the principal abettors in this gross violation of treaties, and this is the employment of those very bloodthirsty miscreants who were the most clamorous for the slaughter of their fellow-countrymen a few years ago.—*Cor. N. O. Picayune.*

MORMON MOVEMENTS.—There is a very general apparent breaking up among the Mormons in this Eastern section of the country. We have already noticed the discontinuance of the *Mormon* newspaper published in this city, and the suspension of religious worship at their usual place in Broome street. We hear also that, last Sunday, at their head-quarters, at Tom's River, N. J., where there has been a small colony for some time, it was announced that hereafter there would be no more public services there. We understand that in Philadelphia measures are in progress for closing up the Mormon church there; public worship is to be discontinued, and all the business affairs of the sect are to be wound up forthwith. This has the appearance of decay and dissolution; but we are inclined to think that it indicates a change of policy, and that the Mormons in all parts of the country are to be summoned to Utah. Instead of supporting missionary agencies in the Eastern States, it is thought best to concentrate their forces at head-quarters. We understand that the New York Society will take up their line of march for Utah in the early spring. Recent news from that region represents them as quite as belligerent as ever, and disposed to resent the advent of the national troops among them. Elder Kimball recently preached a "sermon" at Salt Lake, in which he remarked that the provisions of the army would be allowed to enter the Valley, but that the troops would never enter Salt Lake City. Recent advices from Fort Kearney state that a heavy seizure of gunpowder had been made in a Mormon train.—*Times.*

MONUMENT TO SAMUEL HOAR.—A monument has lately been erected in "Sleepy Hollow" cemetery at Concord, Mass., in memory of Samuel Hoar, who died in November last. It is of Quincy granite, twelve feet high, six wide and three deep, and represents a door and window, the design being from Pilgrim's Progress. The following forms the inscription on a white marble slab beneath the window:

"The Pilgrim they laid in a chamber, whose window opened towards the sun-rising. The name of the chamber was PEACE. There he lay till break of day, and then he awoke and sang."

If you do not really remember the passage, you will find it in the early part of the book, in the account of Christian's sojourn at the house built by the lord of the hill for the entertainment of pilgrims.

Upon a marble slab beneath is the following inscription:

SAMUEL HOAR, OF CONCORD.
Died in Concord, Nov. 2, 1856.
Born in Lincoln, May 18, 1778.

He was long one of the most eminent lawyers and beloved citizens of Massachusetts.
A safe counsellor, a kind neighbour, a Christian gentleman.
He had a dignity that commanded the respect,
And a sweetness of modesty that won the affections, of all men.
He practised an economy that never wasted,
And a liberality that never spared.
Of proud capacity for the highest offices,
He never avoided obscure duties.
He never sought stations of fame or emolument,
And never shrank from positions of danger or obloquy.
His days were made happy by public esteem
And private affection.
To the latest moment of his long life,
He preserved his clear intellect unimpaired,
And, fully conscious of its approach, met death
With the perfect assurance of
IMMORTAL LIFE.

DON'T SORT PEOPLE IN OHIO.—A correspondent of the Baltimore *Patriot*, writing from Cincinnati, relates the following incident as occurring on the Little Miami Railroad, a few days since:

"We had among our passengers a gentleman, with his family, residing in Memphis, Tenn., and who were now returning from a summer tour. I afterwards learned that he was a distinguished attorney in that city. Soon after we left Columbus, a family of coloured persons took their seats in the rear of the ladies' car.

"They appeared to belong to the 'upper ten' or 'tea party' class of that race. One of the men, I noticed, wielded a handsome gold-headed ebony cane, and the old woman looked as neat as a new pin, with her frilled cap border as white as chalk. But for the incident. It is the custom on this train to furnish passengers, at short intervals, with ice water, and this devolved on a negro man. His practice was to enter the car in the rear, and pass through it backwards. The Southern gentleman and his daughter were sitting on the seat in front of me, and, seeing the water-man entering, he turned and spoke to me, wondering if he would furnish the darkies first.

"As soon as he entered the cars, he began with this negro family and then passed the same glasses to the 'white ladies and gemmen.' This so incensed the Memphis gentleman that, when the negro reached his seat, he asked him if that was the way they served persons here, by waiting upon the blacks first? This question had such an effect upon the waiter that it would be impossible to portray his phiz. Power could produce his Greek slave, and Barbee his Coquette, but neither of them ever had a better subject for the display of their chisel than was then expressed by this whiskered 'gemman of colour.' He hesitated a moment, and, with feelings of mingled disgust and pride, with a good deal of the Tom Hyer in both, replied —'We don't sort people in this State.' The tone, expression and eloquence of the speaker were so rich that my Southern friend was compelled to smile it all away. I enjoyed the scene exceedingly, and, although sympathizing with my Memphis friend in his feelings, I could not but be amused at the matter and manner of the interrogated. Since then I have become better acquainted with my Southern friend, and find him a very amiable man and owner of a number of slaves, and we have had several hearty laughs over the incident just referred to."

A REQUEST DECLINED.—

"GRISWOLDVILLE Jones County }
Georgia Sept 1857 }

"Editors Newyork Tribune

"I am a subscriber for your weekly paper, though I am a strong pro-Slavery man, Still I had a desire to read your paper for my self, to know whether it was possible, for such an unprincipled public Journal to even exist, let alone, a large circulation as your paper has the name of, with every honest and honourable man in the United States, I was unwilling to believe that such a thing *could* be true, I was unwilling to believe that, that the United States, contained ignorance, & Base principles, sufficient, to patronise any paper, of such principles as yours, But, I have now seen and read formy self, & am coppelled in sorrow to say that, you *have not* been misrepresented, for, I have perused your paper thoroughly, & that your paper has not contained *one word* of truth or, given one good reason against proslavery principles, or against the South, nor has it ever failed *to misrepresent* every matter in relation to the Kansas difficulty, and all this *Knowingly & intention tentionally*, If god will forgive me for this Crime of Patronising an Abotion paper I will feel greatly relieved in my Concience, therefore I requst you to *discontinue your paper*, as it shall never be read again on my premises

"*Samuel Griswold*"

We desire to be accommodating, but we must say there are cogent reasons for declining to do what our correspondent asks. We fear that he was acting under compulsion when he wrote this letter. Perhaps he had been threatened with tar and feathers, or even burning at the stake, for receiving *The Tribune*. Besides, there is a contract between us; he has paid his money, and we are solemnly bound to furnish him with the paper. Does anybody suppose that we can be diverted from the discharge of that duty? Besides, how do we know that this letter was actually written by Samuel Griswold of Griswoldville? What assurance can we have that it is not the work of some unscrupulous enemy of Samuel and of us? No, no, this will never do. *The Tribune* will be regularly sent to you, Samuel, till your subscription has expired; after which time, if you want it, you will have to pay again in advance.—*Tribune.*

AMERICAN ANTI-SLAVERY SOCIETY.

Receipts for Standard from Sept. 1 to October 1, 1857.

921	John Braithwaite, Rochester, New York,	$15 00
906	J. C. Fuller, Skaneateles, "	11 00
952	Massena Baker, Farmersville, "	2 00
	Theo. T. Ovington, Brooklyn, "	2 00
926	Edward J. Johnson, Oswego, "	1 00
913	M. K. Cushman, Norfolk, "	50
916	Eliza D. Smith, Macedon, "	3 00
906	Mr. E. Ann Peet, Farmersville, "	3 00
929	J. W. Hartshorne, Penn Yan, "	1 00
929	John Ricketson, Naples, "	1 00
901	James Richmond, Harlemville, "	2 00
894	Rev. J. F. Clarke, Boston, Massachusetts,	2 00
936	Wm. Dail, " "	4 00
936	Samuel E. Sewall, " "	14 00
936	Francis Jackson, " "	11 00
	Mrs. M. M. Brooks, Concord, "	2 00
954	Rev. S. Parker, Leominster, "	2 00
936	Phillip Chase, Salem, "	6 00
952	Sarah E. Wall, Worcester, "	2 00
937	E. L. Capron, " "	4 00
936	W. D. Prouty, " "	2 00
936	D. Jos. Sargent, " "	2 00
937	E. F. Burnham, South Danvers, "	4 00
885	Thos. T. Sherwin, Dedham, "	2 00
936	J. S. Smith, Harrison Square, "	4 00
547	Samuel L. Young, Marblehead, "	3 00
904	Benjamin Kingsbury, Welchfield, Ohio,	2 00
953	E. Adams, Cuyahoga Falls, "	2 00
953	Albert Austin, Ravenna, "	2 00
942	P. Pixley, Unionville, "	3 00
954	C. B. Migats, Canfield, "	2 00
896	Marvin Hibbard, Fitchville, "	2 00
954	Geo. W. Adams, Scio, "	2 00
978	Chessman Miller, Brickaville, "	5 00
832	J. B. Smith, Patmos, "	4 00
884	Mrs. R. W. Lamsden, Newark, N. J., "	2 00
958	Chas. H. Eastman, San Francisco, Cal., "	2 00
949	Thos. Lincoln, Dennisville, Me., "	3 00
896	Mrs. A. C. Walker, Great Falls, N. H., "	3 00
915	Jonathan Reynolds, Pembroke, Me., "	2 00
912	R. Peabody, Barton Landing, Vt., "	2 50
932	Wm. McDougal, Oswego, Pa., "	2 00
954	Marrianne Coale, New Brighton, Pa., "	2 00
927	Benj. Fairman, Salem, Iowa, "	1 00
936	Mrs. Daniel Trimble, New York City, "	2 00
944	Franklin Sheldon, "	1 00
938	E. O. Beale, "	4 00
910	Dr. James Boyle, "	2 00
910	Henry

Miscellaneous Department.

THE DOMICILE ERECTED BY JOHN.

Translated from the Vulgate of M. Goose.

BY A. POPE.

BEHOLD the Mansion reared by dædal Jack.

See the malt stored in many a plethoric sack,
In the proud cirque of Ivan's bivouac.

Mark how the rat's felonious fangs invade
The golden stores in John's pavillion laid.

Anon, with velvet foot and Tarquin strides,
Subtle Grimalkin to his quarry glides;
Grimalkin grim, that slew the fierce *rodent*,
Whose tooth insidious Johann's sackcloth rent!

Lo! now the deep-mouthed canine foe's assault,
That vexed the avenger of the stolen malt,
Stored in the hallowed precincts of that hall
That rose complete at Jack's creative call.

Here stalks the impetuous Cow with crumpled horn,
Whereon the exacerbating hound was torn,
Who bayed the feline slaughter-beast that slew
The rat predaceous, whose keen fangs run through
The textile fibres that involved the grain
That lay in Hans' inviolate domain.

Here walks the forlorn damsel crowned with rue,
Lactiferous spoils from vaccine dugs who drew,
Of that corniculate beast whose tortuous horn
Tossed to the clouds, in fierce vindictive scorn,
The braying hound, whose braggart bark and stir
Arched the lithe spine and reared the indignant fur
Of Puss, that with verminicidal claw
Struck the weird rat, in whose insatiate maw
Lay reeking malt that erst in Juan's courts we saw.

Robed in senescent garb, that seems in sooth
Too long a prey to Chronos' iron tooth,
Behold the man whose amorous lips incline,
Full with young Eros's osculative sign,
To the lorn maiden, whose lact-albic hands
Drew albu-lactic wealth from lacteal glands
Of that immortal bovine, by whose horn
Distort to realms ethereal was borne
The beast catulean, vexer of that sly
Ulysse quadruped, who made die
The old mordacious rat that dared devour
Antecedaneous ale in John's domestic bower.

Lo! here, with hirsute honours doffed, succinct
Of saponaceous locks, the Priest who linked
In Hymen's golden bands the thorn unthrift,
Whose means exiguous stared from many a rift,
Even as he kissed the virgin all forlorn,
Who milked the cow with implicated horn,
Who in fierce wrath the canine torturer skied
That dared to vex the insidious muricide,
Who let anroral effluence through the pelt
Of that sly rat that robbed the palace Jack had built.

The loud cantankerous Shanghae comes at last,
Whose shouts aroused the shorn ecclesiast,
Who sealed the vows of Hymen's sacrament,
To him who, robed in garments indigent,
Exsoculates the damsel lachrymose,
The emulgator of the horned brute morose
That tossed the dog, that worried the cat, that *kilt*
The rat that ate the malt that lay in the house that Jack built.

—*N. Y. Picayune.*

BERANGER.

BY ROBERT B. BROUGH.

THE amplest materials for the life of Béranger are within the reach of the most indolent and the most needy. They are to be found, arranged in chronological order, in a small pocket-volume, the price of which is the modest sum of three francs and a half, and of which many thousand copies are annually sold. The contents of this volume are exactly three hundred and twenty songs, with a few pages of notes and preface. Its title is *Œuvres Complètes du P.-J. de Béranger.*

"*Mes chansons,*" wrote Béranger, when he had rested from his task, and could view the unique labour of his life in its proportions as a whole, "*c'est moi.*" It was the simple truth. The annals of literature do not furnish a second instance of a man so inseparable from his writings—of writings so exhaustively exponent of a character and a career. Never before was so much of a human personality poured into song. It was Béranger's mission to sing, as it was the prophet's of old to speak. He understood and accepted his mission at once:

"Jeteé sur cette boule,
Laid, chétif, et souffrant;
Etouffé dans la foule,
Faute d'être assez grand;
Une plainte touchante
De ma bouche sortit;
Le bon Dieu me dit: Chante,
Chante, pauvre petit!"

And the little man set cheerily about his tuneful task, pursuing it with unswerving energy and integrity, living to see it gloriously completed, and wisely desisting when it was done.

The three hundred and twenty songs of Béranger are parts of a whole, as complete and symmetrical as an epic. They are the picture of his life and times. He himself has described them as "lyrical memoirs" (*mémoires chantants*). The definition is over-modest. They are a poetical history of France, extending over a space of more than fifty years, centreing in the personality of the truest-hearted Frenchman that ever knew and loved his country.

It is through Béranger's songs that we purpose to give such a review of his life as the brief space allotted to us will admit of, borrowing little assistance from dates and extraneous facts.

Pierre-Jean de Béranger was born in the physical heart of that Paris whereof the moral atmosphere pervaded his every thought and action through life. We are indebted to dry biographers for the knowledge that the place of his birth was in the Rue Montorgueil, No. 50. He himself has apprised us of all the essential facts connected with the event:

"Dans ce Paris, plein d'or et de misère,
En l'an de Christ mil sept cent quatre-vingt,
Chez un tailleur, mon pauvre et vieux grand-père."*

Nothing could be more explicit. He was born in 1780, in Paris, at the house of his grandfather, who was old, poor, and a tailor. The obscurity of his family is further explained in *Le Vilain*, in which the poet declares himself a fellow of the common stamp, with a supreme contempt for the aristocratic particle "de," which accident or ancestral affectation had prefixed to his name. We have already seen that he was "*laid, chétif et souffrant*"—ugly, puny, and suffering. Would the reader know where the future bard was nursed, and whence he derived his first musical inspiration? Let him read *Ma Nourrice, chanson historique.* There will be learn how, in a remote month of August (his birthday, as we learn from more prosaic chroniclers, was the 17th), our poet, then a newly-born infant, departed by the Auxerre coach, in the charge of a handsome young wet-nurse, who, with six francs and certain linen essentials in her pocket, conveyed him to the tuneful province of Burgundy—

"Pour la chanson climat propice"—

where his young nurse's old drunken husband was accustomed to sit on the town-quay, glass in hand, and

"Chanter les gaîtés de Piron"—

a consistent beginning certainly for the life of an Anacreontic poet.

We cannot follow little Béranger through all the scenes of his infancy, of which reminiscences are profusely scattered through his numerous lyrics.

He returned to Paris, to be spoiled by the worthy old tailor, his grandfather (his own father, a restless unsuccessful speculator, troubling his head very little as to his son's welfare), and pick up such education as the streets and gutters of Paris might afford. Béranger's early days were, in fact, those of a thorough-paced *gamin.* It was a propitious time for the boys of Paris. The revolutionary troubles were commencing, and excitement abounded. On the 14th of July, 1789, Béranger, in his tenth year, occupied an undistinguished post in the rear-guard of the ragged regiment of patriots that burst the gates of the Bastile. There is a symmetry in the external events, as well as in the motives and personal acts, of his life that is really remarkable. The 14th of July was a day of unsurpassed loveliness. Exactly forty years afterwards, the poet, pining in a cell of La Force, whither he had been consigned by the government of Charles X. for his political opinions, was roused from gloom and despair (the season had been cheerless, and poets—especially if they happen also to be Frenchmen, a coincidence which rarely happens—are marvellously susceptible to atmospheric influences) by a lovely summer-sun bursting through his prison-bars. It reminded him of that glorious day, forty years back, when he had first, albeit unreasoningly, raised his voice to encourage a people in the conquest of their liberty. He had, but now, despaired of France and freedom. But the sun shone as it had shone forty years ago. (What poet can dissociate sunshine from the idea of hope?) It was the 14th of July! There were still chains to break, and dungeons to raze. He had a voice now, with power to direct the actions of the mightiest crowd. Béranger wrote *Le Quatorze Juillet*; a startling description of the great event of his boyhood, so indelibly impressed on his memory, in which the rule of the Bourbons was symbolized by the hated Bastile, which he had seen so easily destroyed by a resolute people. The following July had barely elapsed ere his majesty Charles X., in the palace of Holyrood, had ample leisure to meditate on the policy of locking up popular poets; especially when, as little boys, they may happen to have been present at the destruction of state prisons.

This is anticipating. The worthy old tailor, who loved his grandson too well to inflict upon him the nuisances of reading, writing and arithmetic, was naturally anxious to keep him out of the way of cannon-balls. Little Béranger was sent for safety to an aunt, who kept an inn at Péronne, in Picardy. This relation was a kind-hearted woman, but a devotee to the backbone. In her opinion, the first and sole duty of Man—Man happening to be under the age of ten years—was to say catechisms. Béranger didn't like catechisms. On the whole, he preferred barricades. It is to be feared that the old tailor, like all tailors, old and young—including (if we may be permitted the Hibernicism) shoemakers—was an arrant Radical and Voltairian, and, most likely, imbued the youth's mind with disrespectful opinions towards existing authorities. It is certain that (catechisms apart) the young Béranger could not be brought to a right way of thinking on the subject of holy water. Péronne was attacked by a terrible thunderstorm, from the effects of which the old *auberge* trembled to its very foundations. Pierre-Jean permitted himself to indulge in some heterodox observations on the efficacy of the repeated signs of the cross and sprinklings of holy water employed by his aunt in order to conjure away the effects of the thunder.

Suddenly the window was burst open with a terrible crash. The electric fluid struck the child, who was picked up, senseless, from the floor. He was believed to be dead; but in the course of an hour or so, reviving from his swoon, he evinced his incorrigible nature by the following question, addressed to his kind aunt, whom he saw kneeling and praying by his bedside:

"Well, and after that, pray what is the good of your holy water?"

The aunt was scandalized. Suspicions—only too well founded, as the result proved—immediately occurred to her. It was discovered that the young reprobate had not merely refused to learn his catechism, but that he had concealed in his bedroom several volumes of Voltaire (it would seem that, by some mysterious process, he had acquired the art of reading), saved from the library of his late uncle, and which the good dame, having allowed her avarice to get the better of her piety, had not found in her heart to destroy or dispose of. The thunderbolt was accounted for. It was doubtless a judgment. The terrible penance the old lady must have incurred makes us shudder, even at this distance of years.

Young Béranger assisted his relative in her innkeeping-duties (potboys, be proud!) until such time as he was old enough to be entered as a pupil in the Patriotic Institute of Péronne, founded by a red hot republican member of the Legislative Assembly—Ballac de Bellanglise. Here the study of Latin and Greek was prohibited. The poor children, by the constitution of the academy, were compelled to burlesque the proceedings of the political clubs of the time. They were expected to make harangues, to indite letters to Robespierre, Tallien, &c. Béranger preferred these exercises to the catechism, and distinguished himself greatly as a political debater and essayist—of four feet high.

Pierre-Jean loved his school. The histrionic displays, which formed the principal duties of the scholars, were congenial to his artistic nature. He liked playing at a talking-man's importance; but, alas! he was, too soon, called upon to perform a working-man's duties.

His aunt was poor and religious. For fear of suspicion of disaffection towards the prevailing *régime*, she had forborne to withdraw her nephew from the school, whose doctrines she considered perdition. She at length made her poverty an excuse for doing so. She declared her inability to support the boy at school; and removed him, on the plea that he must be put in the way of earning a livelihood. Béranger was rescued from the perilous clutches of M. de Bellanglise, and apprenticed to a printer in Péronne, named Laisney. Who and what M. Laisney was, the reader may learn by consulting the song entitled *Bonsoir*, addressed to that gentleman by the poet, thirty years after the date of his apprenticeship. Béranger never left a true friend unpaid by the honours of verse. M. Laisney was one of his best friends; for he encouraged him to neglect printing himself, and become the cause of printing in other men. What the world owes to M. Laisney may be estimated from the following note, affixed by Béranger to the song alluded to, which is in itself a compliment of the highest description:

"It was in his printing-office that I was placed as an apprentice. Not having been able to teach me how to spell, he resolved to encourage me in a taste for poetry, gave me lessons in versification, and corrected my first crude essays."

All honour to Monsieur Laisney!

Béranger's republican bias had been fixed by the eventful scenes amid which his early youth had been passed; by his scholastic training in the Institute of Péronne; and, more than all, by an inherent love of freedom, and a poet's faith in the perfectibility of the human race, which led him frequently to dreams of Utopianism. Accident, with the assistance of kind Monsieur Laisney, put him in the way of expressing himself to the world. A volume of André Chenier was intrusted to his "'prentice hand" for typographical composition. Our future poet was at once struck with the melancholy sweetness of his unfortunate predecessor's verses. He resolved to imitate some of them, and set to work on the spot, succeeding very much to his own surprise and satisfaction. In the discovery that he was a poet, however, he forgot that he had promised to be a printer. He neglected the material composition for the spiritual. His employer caught him *in flagrante delicto*, but had the wisdom to consider the verses written more than compensatory for those that ought to have been printed. The youth, who had

"Penned a stanza when he should—compose,"

was encouraged to continue in the neglect of his duties, and to make a great man of himself as soon as possible.

Beranger, having terminated his pleasant apprenticeship, returned to Paris. He found his father in comparative opulence, due (as it afterwards transpired) to royalist intrigues. The improved circumstances of the family afforded to the young poet the rare boon of leisure. He threw himself into literature with all the ardour of a neophyte. It is needless to say that he did not at once discover the real bent of his vocation. What great writer ever did? He commenced with the most ambitious projects. As he himself informs us,*

"The most ambitious poetical dreams cradled my infancy; there is scarcely an elevated branch of the art that I have not secretly attempted. To fulfil an immense career at twenty years of age, without the advantages of study—even that of Latin—I attempted to penetrate the genius of our language, and the secrets of style."

There was certainly no lack of ambition in the range or class of subjects attempted by Béranger. He wrote a comedy called *Les Hermaphrodites*, ridiculing the effeminacy of the age. This was merely by way of relaxation from the severer labours of an epic poem on the subject of *Clovis*. The comedy was never acted, and the epic, in all probability, never finished. Not a trace has been preserved of either. No better fate has attended the rest of his early efforts; amongst which may be mentioned an idyll in four cantos, *La Courtisane*; another of unknown length, *Le Pélerinage*; three odes, having for subjects the Restoration of Religion, the Flood, and the Last Judgment; and a small collection of minor poems, his earliest effort, published at Péronne under the name of *La Guirlande de Roses.* All these the poet destroyed as mercilessly as a painter effaces idle charcoal sketches from the canvas of his masterpiece, having no real connection with the great design.

Accident, which sent Shakspeare to hold horses in London, and drove Molière into a stroller's booth, decided Béranger's career for him. His father was detected in a royalist plot, and imprisoned. The apparent prosperity enjoyed by the family disappeared, to be succeeded by absolute want. Béranger found his epics, idylls and comedies of little use to him. A movement of emigration of French families to Egypt had been excited by the conquests of Napoleon. It was the poet's intention to join this movement, in the hope of obtaining some civil employment from the colonial government. He was dissuaded from this project by a friend whom he consulted, and who assured him that the Egyptian colony was not likely to be a thing of long duration.

Béranger remained in Paris; and again we return to his songs for the history of his life. The *Grenier*, a reminiscence written after a lapse of many years, tells us how, at the age of twenty, he led a life of thoughtless penury in a garret six stories high, rich alone in health, hope, and the society of boon companions, as poor, as reckless and as jovial as himself. The *Gaudriole, Mon vieil Habit, Les Gueux, Roger Bontemps*, and others, are pictures of this stage of his career. His satiric and political veins he had scarcely yet discovered. His patriotism, at present, went no farther than an unqualified and enthusiastic faith in the First Consul as the embodied principle of the victorious French republic. There was as little sympathy between the poet and his father in politics as in other matters.

But even garrets and sour wine must be paid for. The young Bohemian found himself face to face with starvation. In a desperate fit, he made a collection of every scrap of writing he had ever composed, and sent it to Lucien Bonaparte, the First Consul's brother, who had been represented to him as a patron of literature. The consignment was accompanied by a boyish letter, which the poet remembered in after years to have been "worthy of a young head violently republican," and which "bore the imprint of pride wounded by the necessity of having recourse to a patron." Lucien sent for the writer to his hotel, "informed himself of my position, which he at once ameliorated; treated me as a poet, and overwhelmed me with encouragements and good counsels."†

Exile soon deprived the young writer of his considerate protector. Lucien Bonaparte left France for his long residence in Italy. Béranger believed his hopes at an end, when he was unexpectedly relieved by a letter from the prince, dated from Rome, renewing former expressions of good-will and encouragement, and authorizing the poet to receive and apply to his own use the annual pension allowed by the Institute of France to Lucien Bonaparte as one of its members. Béranger continued to receive this annuity (a thousand francs, or forty pounds a year) up to 1812.

For thirty years, Béranger had no opportunity of publicly expressing his gratitude to his benefactor. He attempted to do so at once, by the enthusiastic dedication of a volume of *pastoral poems.* The imperial censorship would not permit such public honour to one under the ban of its master's displeasure, and prohibited the dedication. Béranger, in the first heat of his indignation, thrust the entire manuscript into the fire; so that the Pastorals of Béranger are amongst the lost books of the world. The Bourbon *régime* would admit of no printed honours to one bearing the name of Bonaparte; and it was not till the Revolution of 1830 gave France (for a time) a free press that our grateful scribe was permitted to give expression to his feelings, which he did in a handsome dedication, from which we have already quoted.

The academician's pension was far from being adequate to supply the wants of a young author of careless habits and ardent passions. He eked it out by song-writing and general literary drudgery; and was further assisted by a small employment in the University of Paris, obtained for him by the friendship of M. Arnault, the author of *Marius à Minturnes.* Béranger repaid this kindness in his usual coin. When Arnault was exiled by the Bourbon government, the grateful poet addressed to him his exquisite lines of *Les Oiseaux.*

At the age of thirty-three, Béranger's imperial enthusiasm began to cool a little; and his keen, and now mature, intellect began to perceive, and long to satirize, the weaknesses and despotic tendencies of Bonaparte's government. But under such a sway, satire must be covertly and insidiously attempted. The *Roi d'Yvetot* appeared; and, for the first time, the hero of Lodi and Marengo found himself exposed to the most deadly enemy a Frenchman or a French government can encounter—ridicule. The satire was, however, so delicately and playfully conveyed that even its object was fain to affect approval of it. Later in his career, the great man was destined to receive a severer lesson from the same quarter. At the most jealous, because the most precarious, period of Bonaparte's power, our poet had the hardihood to point out, under the form of an expostulation with a capricious courtesan (*Traité de Politique pour l'usage de Lisette*), the pernicious tendencies of the imperial absolutism and the certain ruin it must result in.

These, however, were mere friendly admonitions—at the utmost, no more than the chidings of a parent. Béranger loved the first Napoleon, and could but deplore the fall of a *régime* which his sagacity told him was inevitable. It was not till the return of the Bourbons, when he conceived the whole work of the revolution reversed, and that all required to be commenced again, that Béranger began to feel and exercise his powers as a satirist. From the first occupation of Paris by the Allies, to the overthrow of Charles X., in 1830, the poet was a constant thorn in the side of the restored government. The revival of old court mummeries and antiquated feudal pretensions were more the objects of his scorn and ridicule than even that of an hereditary absolutism. *Paillasse, La Cocarde Blanche, La Marquise de Prétentaille, L'Opinion de ces Demoiselles, Le Marquis de Carabas, La Censure*, are among the earliest of his barbed arrows that rankled beneath the laced waistcoats of the triumphant lackeys. Unfortunately these were not grounds for legal prosecution—the Bourbons, in the earlier stage of their revived power, keeping up a feint of constitutionalism. It was necessary—as on a former occasion of greater magnitude—to call in a foreign ally for the suppression of the common enemy. The priests came to the assistance of the Faubourg St. Germain.

Béranger, then at the height of his popularity—his songs, whether published secretly or openly, as necessity required, enjoying an unheard-of-circulation*—sang for the first time, at a public dinner, *Le Dieu de Bonnes Gens.* This proceeding was denounced by the editor of a religious paper, and the poet-vocalist cited to appear before the court of assizes, on a charge of having outraged public morals, common decency, and religion, and endangered the person of the king. Béranger was sentenced to three months' imprisonment. The police made a descent upon his publisher's premises, and seized four thousand copies of the second series of his songs. The proceeding was somewhat too tardy to be efficacious. Upwards of four thousand copies had been already sold publicly, not to mention the countless editions that had been privately circulated. The songs of Béranger were already imprinted on every heart and sung by every voice in France.

Béranger made his imprisonment in St. Pelagie (1821) the occasion and subject of some dozen of his most trenchant satires on the Bourbon *régime.* The two most striking sections of this chapter in his life are, perhaps, *La Liberté* and *Ma Guérison*; the latter a sarcastic account of his gradual cure from the disease of democracy by repeated doses of certain wine, which leave him thoroughly convinced of the advantages of a despotic government.

He left prison at the end of April, a few days before the arrival of the news of Napoleon's death at St. Helena. This occasion inspired him with the idea of one of his sublimest efforts, *Le Cinq Mai*; a poem that revived, in the people's memories, all the glories, real and imaginary, of the late empire, and rendered the dull unproductive cruelties of the restored government more unpopular than ever.

A word as to Béranger's Bonapartism. He revered the personal character of the emperor solely as a warrior; he never approved the principles of his government. When the man had fallen, leaving, as it would seem, no system or dynasty possible of revival behind him, the poet forgot the despot in the hero. Moreover, in the then state of public feeling in France, there was no principle to oppose to that of the hereditary monarchy but the one which had been superseded by its restoration. Had Béranger foreseen that his florid exaggeration of a great soldier's merits would one day be taken advantage of to impose a fresh absolutism on his nation, it is more than possible that *Le Cinq Mai* and *Les Souvenirs d'un Peuple* would never have been written.

Béranger's third series appeared in 1825. In this, all dangerous specimens were prudently suppressed by the publisher; and it met with no opposition from the government. Eight years afterwards, a fourth series appeared, containing certain ballads, which the faithful Jesuits—constant in their support of the throne and nobility—took into their especial consideration. The author of *Les Révérends Pères, Les Missionnaires, Le Bon Dieu* and *Les Chantres de Paroisse*, was again cited to appear before the tribunals, and was this time sentenced to nine months' imprisonment in La Force, and a fine of 10,000 francs. The fine was immediately paid by a public subscription, opened in the bank of Jacques Lafitte the millionnaire, the constant friend of Béranger; of whom the latter has written that "he was the first man to popularize riches in France."

With the revolution of 1830 Béranger's public career may be said to have closed. The songster had exhausted his *répertoire.* The dream of his life, "the happiness of the human race," he had not lived to see realized, even to the partial extent his sagacity had led him to consider possible. He had laboured for a republic; and the *intriguants* of 1830 showed him, in its place, what he has characterized as "a dirty old throne whitewashed." The endurance of this throne he knew to be impossible; but it was not within probability that he should live to see its overthrow. At any rate, he had aimed his last shaft. The battle was not won; but the old soldier had fought his fair shair of campaigns, and was entitled to honourable retreat. He left the issue of the fight to younger men, whose ranks he was unwilling to encumber with his useless presence. In his own words, he refused to wait till stronger combatants should cry to him, "Get behind, old man, and let us pass."

For the last twenty-five years Béranger led a life of modest obscurity, only differing from that of the humblest retired tradesman in the fact that he could not show himself in street or assembly without receiving such ovations from the public as kings and emperors might envy. He may, in fact, be defined as the most popular author that ever lived to witness the realization of his own fame.

To many Englishmen the vast popularity of Béranger may be unintelligible, the literature of our country affording no parallel to his case. Burns is the nearest approach to it; but he wrote for an age and people to whom even the merit of being a Scotchman was not sufficient atonement for the fault of being a reprobate. Scotchmen discreetly deferred their approval of Burns's writings till the scandals of his life were over. Burns, to have claimed the sympathies of his countrymen, should have been an austere puritan. It is true that, in that case, he might have found it rather difficult to be a lively warm-hearted poet also. What we mean is, that he was at variance with the spirit of the age and nation he belonged to. With Béranger the case is diametrically opposite. He was essentially the man of his age; he felt and expressed the dearest aspirations of the bulk of his countrymen in such a way as to charm and flatter them. He showed to every Frenchman an ideal portrait of himself. He was not, like Burns, the *mauvais sujet* of a respectable community. He was the mouthpiece of a great people against a handful of oppressive families and institutions. He was their poet, jester, philosopher, political guide, and even, to a great extent, their priest and moralist; for it should be known that what many among us are apt to consider his looseness and impiety is, in the eyes of the majority of Frenchmen, an expression of an exalted code of ethics and religion. English people, in the majority of cases, have no idea of what a hideous monstrosity the orthodox French "respectability" is: a system that checks the play of the human affections; that makes spontaneous engagement of young hearts a crime; that only understands, by marriage, the sale of a young girl's body to a well-to-do purchaser; and, by a religious education, the unconditional surrender of a young soul to the mercies of a father-confessor. The strong common sense of a nation rebels against these enormities, and hails as an apostle of righteousness the man who, by precept and practice, teaches that it is better to be faithful through life to a beloved mistress than to be a selfish profligate in youth in order to become a legalized slave-buyer in middle age; that it is better to walk in the fields—ay, or to tipple in the cabarets—than to abet the obstructors of light, the enslavers of conscience, the throne-props of despots, in their blasphemies against God's goodness in gilded cathedrals.

There is one point in Béranger's favour that cannot be too strongly dwelt upon, namely, his consistency. His numerous political enemies, who have survived him, would be only too glad of a single instance of his expressed opinions of one period differing with those of another; or of the practice of his life, at any time, being at variance with his written precepts. Nothing of the kind is to be met with in his whole history. The hatred of oppression and servility; the incorruptibility, cheerfulness and contempt for riches; the generosity, the belief in a benign Providence, advocated in his writings, were exemplified through his whole life. He has been charged with arrogance and over-estimation of the importance of his calling, for having refused many opportunities to elevate himself in the social scale, insisting on his right to remain a song-writer and hold it a position of sufficient dignity. Surely in these days, when the first thought of every cobbler appears to be to detach himself from his last, such a course as that pursued by Béranger should be held up to admiration. It is certain that many so-called honours and vast wealth might have been his, had he chosen to accept them. But, with the one exception of Lucien Bonaparte's friendly start in life (which was as honourable to the accepter as to the giver), he refused all such offers. In 1829, when there was a rumour of the insolvency of his publishers, and his utter ruin appeared certain, he declined an advance of 18,000 francs from his friend Lafitte. He declined honourable office under the Orleans government, towards the establishment of which he had rendered such powerful assistance. He declined a competence for life, offered to him by General Sebastiani, from that gentleman's private means, on terms of the most delicate secrecy. He was aware of the power of gratitude over his nature, and was fearful of contracting obligations even to the men whom he esteemed the most, lest his independence of thought should suffer.* He declined to be nominated a member of the French Academy. When elected, against his will, to a seat in the Constituent Assembly, in 1848, he merely presented himself once in the chamber, to recognise the honour the people had done him, and never returned to it. He felt that that was not his sphere of action. His last act of dignity was the delicate and courteous refusal, some months ago, of pecuniary assistance from the Empress Eugénie. His wants, both in fame and money, were adequately supplied; and he had the rare gift of contentment. The modest sufficiency he enjoyed to his death he owed to a friend, it is true; but it was to the uncommon honesty, and not to the generosity, of that friend. The publisher, Perrotin (in whose arms our poet breathed his last), having purchased the copyright of all Béranger's works for an annuity of 700 francs, and finding that their sale returned to him an amount vastly exceeding his expectation, had the probity to increase the yearly sum to a competency for the poet's wants for life. In a hard-bargaining age like this, such an act (albeit in itself one of bare justice) assumes the proportions of magnanimity.

In person Béranger was below the middle height, and inclined to corpulence. His countenance was like his songs, concealing nothing of the owner's character. The cast of his features was rather Teutonic than Gaulish. He was gifted, more especially in the latter part of his life, with excellent health and indomitable spirits. He enjoyed long walks, hearty eating, and still heartier laughing, till within a week or two of his death.

The particulars of that event are too fresh in the memory of the public to need recapitulation here.

The chief recommendations of Béranger's poetry are wit, faultless elegance of rhythm and melody, and marvellous condensation of subject. It is difficult to read two of his songs for the first time in immediate succession. After one specimen, you are fain to lay down the book and reflect upon the vast field of suggestion that has been opened to you in a few easy tripping lines. This is accounted for greatly by the fact that Béranger bestowed more pains on a song than many writers can spare to a tragedy or novel. He polished, touched and often entirely rewrote his compositions many times over. When a song was felt by him to be susceptible of no more improvement, and at the same time not equal to his standard of excellence, it was ruthlessly and invariably sacrificed. It was by these means that Beranger, as a writer of songs, attained to what no writer can achieve, except by a similar course of proceeding—perfection in his degree.—*(London) National Magazine.*

* "C'est parce que je sais quel pouvoir la reconaissance exerce sur moi, que j'ai craint de contracter de semblable obligations, même envers les hommes que j'estime le plus." *Preface*, 1833.

THE LADY OF LA SALETTE.

SOME of our readers may be aware of the "Confraternity of La Salette," a body of enthusiasts which originated, a few years since, in the bosom of the French Catholic Church, and which, in spite of the obvious absurdity of its pretensions, and of the disfavour of the Pope and his most enlightened prelates, has spread so widely, and attained to numbers so formidable, as to save it not merely from the hazard of exclusion from the parent denomination, but from any of the severer penalties of heresy.

This fanatical organization has again been brought to notice in certain recent publications issued in London, which indicate its extension, under Episcopal sanction, into Great Britain. One of these publications is a "*Manual of the Confraternity of La Salette; comprising every Information concerning La Salette, with Devotions for the Confraternities established in England. By Rev. John Wyse, Catholic Priest. London:* 1856." This work is accompanied with an unqualified certificate of approbation by "His Lordship the Bishop of Birmingham," or, in less titular English, W. B. Ullathorne, one of the leading Catholic prelates of Great Britain, who has himself published an account of a pilgrimage to the shrine of the new worship, entitled "The Holy Mountain of La Salette."

Those who do not remember the history of the "Lady" and confraternity of La Salette may be interested in the following details derived from Mr. Wyse's "Manual," an authentic exposition of the new creed. On the 19th of September, 1846, Maximin Giraud and Melanie Matthieu, a boy and girl, the one 11 and the other about 15 years of age, were driving their cows down the mountain of La Salette, situated in a rugged and sparsely populated region, about sixty or seventy miles from Lyons. "Both," says the clerical expounder of the miracle, "were of poor parents; and both are described as being, previous to the apparition, *totally ignorant and without any education whatever, religious or otherwise.* Maximin was so incapable that in the course of four years his father had with difficulty taught him the 'Our Father' and the 'Hail Mary.' Melanie was timid and careless, and seldom, if ever, went to church, and could not learn two lines of her catechism." Such is the character given of the two children on whom the legend rests. They knew little of each other, and, two days previously to the 19th of September, were total strangers to one another. On that bright cloudless day, however, about noon, as Mr. Wyse expresses it, these young hierophants "met by chance," near a fountain, and, having no extraordinary conversational resources to keep them awake, threw themselves on the grass a short distance from each other, and fell asleep. How long they slept is not stated, but on awakening "they perceived a light of dazzling brightness, and soon after a lady, sitting on a stone near the fountain, in an attitude of gratitude, and with a countenance expressive of the most profound affliction. In the meantime the lady rises and bids them encouragingly to come near and not to be afraid. 'I am here,' she said, 'to announce to you great news.'" The children were all attention, and the lady, "with many tears," it is said, announced her "great news."

The precise phraseology in which this news was communicated it is immaterial to state. The substance of the announcement was that she was the Virgin Mary, and that so flagrant had been the sins of the two children, and of the neighbourhood—such as Sabbath-breaking, profane swearing, inattention to prayers and church service—that she should be compelled to "let go the arm of her son," which, as she remarked, "is so heavy, so weighty that I can no longer hold it back." The consequence would be a continuance of the potato rot, which had been sent as a punishment on the year previous; a great loss of corn, which would be eaten by the cattle or else crumble into dust on threshing; a deterioration in the walnut crop, and the prevalence of the grape disease. "At this point," says the narrator, "the lady gave to Maximin and afterwards to Melanie a secret, which no one has ever been able to wrest from them; and whilst speaking to one, the other heard nothing, and could only perceive the movement of the lips." She then proceeded to say that if the people should be converted from the sins specified, "the rocks will change into heaps of corn, and the potatoes will become, as it were, self-sown on the lands." After briefly catechizing the children as to whether they had witnessed the phenomenon of corn turning to dust, and whether they were in the habit of saying their prayers, the lady twice requested them, in French, a language which they did not understand, to make known what she had said to all her people, and then retired some distance, her feet not making the least impression on the grass. "And then," continues the reverend narrator,

"——this beautiful lady arose a little from the ground, looking first toward Heaven and then towards the earth, and gradually she vanished from them, the head disappearing first, then the arms, and lastly the feet, till there remained but a brightness in the air, which lasted but a short time.

"According to the children's account, the lady had on her feet white shoes, ornamented with roses of various colours; a gold-coloured apron, a white robe covered all over with pearls, a white cape, and a high head-dress, with a crown of roses. Around her neck she wore a small chain, from which was suspended a crucifix with the emblems of the Passion. Another large chain hung from either extremity of the cross, and there were roses all along the border of her cape. Her face was pale, rather elongated, and so dazzlingly bright that it was impossible to look at her for any length of time together. Neither of the children can speak with clearness of the materials or texture of her dress; but both unite in describing the light which shone from her as incomparably brighter than the sun. No representation as yet produced has succeeded in satisfying the idea formed of the lady's appearance in the minds of the children.

"Melanie speaks of the gentle sweetness of her voice as beyond all comparison; and Maximin has declared that all the church symphonies which he has heard since are as nothing to that voice. Whilst the lady was speaking she shed many tears, which Melanie says were very brilliant, and did not fall on the ground, but disappeared like sparks of fire. Her eyes betrayed exceeding tenderness; and her looks were kind and affable. When she had vanished, Melanie exclaimed: 'It is either God, or my father's Blessed Virgin, or a great saint.' As to Maximin, various thoughts flitted through his brain. He had heard talk of sorceresses, and perhaps *she* might be one; but catching at the last words of Melanie, his ideas changed, and in his turn he exclaims, 'If we had known it was a great saint, we would have asked her to take us with her.' And immediately they ran to look after their cows."

It should be remembered that the communication of the lady was delivered to the young cowherds, as they say, principally in their native *patois*, but twice she appeared to forget herself and conveyed her meaning in French, which they did not understand, though they could remember the expressions employed. For instance, it is said that, during the revelation in reference to the potato rot, they "began to look at each other, and to think what might be understood by *potatoes (pommes de terre)*, which at Corps (a town about seven miles distant) and other places are known by the name of *truffles.*" This ignorance on the part of the "Children of the Apparition," with the further fact that at the time they were not sure whether it was a sorceress or a great saint, and were so little instructed as not to know who the Virgin Mary was, is considered by the confraternity an additional confirmation of the miracle.

The two children, returning to the village, told the story to their kindred; it was repeated on the following day in the pulpit by the village priest of La Salette, and then to his superior, the Bishop of Grenoble, who, on the 22d of September, announced the apparition to four hundred female teachers, and thus within three days the report was disseminated by Episcopal authority through every parish in the diocese. The boy and girl were promptly placed in a religious school, and they have ever since remained under strictly ecclesiastical guardianship. Since then, it appears that the tendencies of the girl to supernatural manifestations have increased; and it is suggested that the extravagance of her prophesies caused her removal to England, where she has taken the veil, with the title of Sister Mary of the Cross. With regard to the boy, it appears from the testimony of the Catholic Curé of Ars, who was permitted to see him, that he was by no means so fully persuaded, and admitted his disbelief in the pretentions of the mysterious lady. This Curé, who had done much, by preaching and distributing images, &c., to promulgate the new gospel, on the 5th of December, 1850, wrote to the Bishop that the boy had told him "he never saw the Virgin Mary." The answer to the letter, however, being a command to hold his tongue, the Curé ascribes the boy's retraction to the suggestion of the Devil.

The story of the Holy Lady of La Salette, and reports of miraculous cures by the waters of the spring near which she sat, were circulated far and wide, and a large revenue was derived from the sale of the liquid by the Curé of Corps, who, on the 20th of June, 1850, admitted that he had already, in less than two years, received 40,000 francs from this source. Since then the trade has so far increased that, including the sale of medals, images, trinkets, books, masses and holy water, the apparition is estimated to bring in from 200,000 to 300,000 francs a year. Such is the popularity of the miracle that, on the first anniversary of the apparition, fifty or sixty thousand persons are said to have congregated on the mountain, where a sort of Catholic revival or camp-meeting was held, and, according to the Bishop of Birmingham, "the *Magnificat* was chanted in two choirs by some thirty thousand voices." On the fifth anniversary the Bishop of Grenoble issued a Pastoral Letter in reference to the miracle which had happened in his diocese, pronouncing the story of the apparition "indubitable and certain," and authorizing "devotion to Our Lady of La Salette." The report, he adds, "acquires a new degree of certitude from the immense and spontaneous concourse of the faithful upon the spot of the apparition," an argument, says the *Edinburgh Review*, "which would apply with equal force to the crowds assembled to watch for the Cock Lane ghost." Of the miracles which have followed the event, the Bishop adds that "it is impossible to question them without violence to the rules of human testimony." We have already mentioned in this article the late proceedings of the Catholic clergy of England to promote the worship of the Lady of La Salette. Nevertheless the story has been questioned and denounced as a scandalous imposture and delusion, by Catholic dignitaries of higher authority than its sponsors. The first prelates of France have actually enjoined the subordinate clergy from giving it any credence or encouragement; and among others the late Archbishop of Paris prohibited the sale of the Holy Water of La Salette. Even the Pope himself declared the whole thing "revolting nonsense," and strongly recommended the French Bishops who sought his advice to let it fall to the ground. The delusion, however, still subsists, and with the multitude is yearly acquiring additional authority and sanctity—and its manuals of devotion, its litanies, its holy water, its images and relics are more in demand than ever.

And now for the explanation of the apparition!

"It seems ascertained," says the *Edinburgh Review* for July, "that the little cowherds of La Salette did actually meet upon the hills, on the day in question, a woman strangely accoutred, who, perhaps, addressed them in some such language as that related to their respective masters on their return to the farm. * * * If, then, it be true that the occurrence described by the children had some foundation in fact, by whom was this farce enacted? how was the strange costume and the pretended apparition prepared and conveyed to that wild spot? and what became of Our Lady of Salette afterwards? To these questions a captious answer is supplied by the volumes before us—volumes published, be it observed, by Catholic priests residing on the spot, and who have since paid the penalty of their disbelief by expulsion from the diocese.

"For many years before the events we are examining, a lady of good family, but of an eccentric and enthusiastic temperament, Mademoiselle Constance Lamerlière de St. Ferréol, had acquired some notoriety in the relig